Copyright © 2026 Naichen Chen. All rights reserved.

# The Great Prajna Paramita Sutra

Volume 20

(Fascicles 381-400)

(In the First Assembly)

Translated by

Naichen Chen

A Complete English Version of

The 600-fascicle Chinese

Da Bo Re Bo Luo Mi Duo Jing (600 Juan)

Translated from Sanskrit by

Master Xuanzang

## Contents

Fascicle 381

Chapter 68

The Forms of the Merits and Virtues

Section 3

Fascicle 382

Chapter 68

The Forms of the Merits and Virtues

Section 4

Fascicle 383

Chapter 68

The Forms of the Merits and Virtues

Section 5

Chapter 69

The Equality of All Dharmas

Section 1

Fascicle 384

Chapter 69

The Equality of All Dharmas

Section 2

Fascicle 385

Chapter 69

The Equality of All Dharmas

Section 3

Fascicle 386

Chapter 69

The Equality of All Dharmas

Section 4

Chapter 70

The Unmovable

Section 1

Fascicle 387

Chapter 70

The Unmovable

Section 2

Fascicle 388

Chapter 70

The Unmovable

Section 3

Fascicle 389

Chapter 70

The Unmovable

Section 4

Fascicle 390

Chapter 70

The Unmovable

Section 5

Chapter 71

Assisting Sentient Beings to Mature

Section 1

Fascicle 391

Chapter 71

Assisting Sentient Beings to Mature

Section 2

Fascicle 392

Chapter 71

Assisting Sentient Beings to Mature

Section 3

Fascicle 393

Chapter 71

Assisting Sentient Beings to Mature

Section 4

Chapter 72

Dignifying and Purifying Buddha Lands

Section 1

Fascicle 394

Chapter 72

Dignifying and Purifying Buddha Lands

Section 2

Chapter 73

The Skillful Means of the Pure Lands

Section 1

Fascicle 395

Chapter 73

The Skillful Means of the Pure Lands

Section 2

Chapter 74

The Selfless Self-Nature

Section 1

Fascicle 396

Chapter 74

The Selfless Self-Nature

Section 2

Chapter 75

The Ultimate Meaning of Yoga

Section 1

Fascicle 397

Chapter 75

The Ultimate Meaning of Yoga

Section 2

Chapter 76

The Unmovable Dharma Nature

Fascicle 398

Chapter 77

Crying-Often Bodhisattva

(Sadaprarudita Bodhisattva)

Section 1

Fascicle 399

Chapter 77

Crying-Often Bodhisattva

(Sadaprarudita Bodhisattva)

Section 2

Chapter 78

Dharma-Flowing Bodhisattva

Section 1

Fascicle 400

Chapter 78

Dharma-Flowing Bodhisattva

Section 2

Chapter 79

Advice for Dharma Pursuers

(All translator's notes in this volume are bracketed)

Fascicle 381

Chapter 68

The Forms of the Merits and Virtues

Section 3

(In the First Assembly)

"Well-Appearing One, what are four kinds of fearlessness? Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones declare that they are the perfectly and universally enlightened ones. As sramanas, Brahmans, heavenly demonic Brahmas, and the rest of worldly beings challenge and remind Thus-Comers that the Buddha is not the perfectly and universally enlightened one, the Thus-Comers are unmoved because they are confident that the challengers' arguments are incorrect. Rather, the Thus-Comers dwell peacefully in fearlessness and claim that they are already the esteemed great immortals who can turn the great dharma wheel and teach the dharma as lion roars, while the sramanas, Brahmans, heavenly demon Brahmas, and the rest of beings cannot do as the Thus-Comers do. This is the first kind of fearlessness. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones declare that they have permanently eliminated all flaws. As sramanas, Brahmans, heavenly demon Brahmas, and the rest of worldly beings challenge and remind them that the Buddha has not permanently eliminated all flaws, the Thus-Comers are unmoved because they know that the challengers' arguments are incorrect. Rather, the Thus-Comers dwell peacefully and firmly in fearlessness and claim that they are already the esteemed great immortals who can turn the great dharma wheel and teach the dharma as lion roars; no sramanas, Brahmans, heavenly demon Brahmas, and the rest of the worldly beings can do as the Thus-Comers do. This is the second kind of fearlessness. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones declare that they have taught disciples the methods to stay away from the contaminated dharmas so will not be hindered by them. As sramanas, Brahmans, heavenly demon Brahmas, and the rest of worldly beings challenge and remind the Thus-Comers that the contaminated dharmas will not hinder the pursuit

of the dharma, the Thus-Comers are not moved because they know that the challengers' arguments are incorrect. Rather, the Thus-Comers dwell peacefully and firmly in fearlessness and claim that they are already the esteemed great immortals who can turn the great dharma wheel and teach the dharma as lion roars; no sramanas, Brahmans, heavenly demon Brahmas, and the rest of worldly beings can do as the Thus-Comers do. This is the third kind of fearlessness. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones declare that they have taught disciples the path of getting away and ceasing all kinds of suffering. As sramanas, Brahmans, heavenly demonic Brahmas, and the rest of worldly beings challenge and remind the Thus-Comers that this path is not the right way for getting away and ceasing suffering, the Thus-Comers are not moved because they know that the challengers' arguments are incorrect. Rather, the Thus-Comers dwell peacefully and firmly in fearlessness and claim that they are already the esteemed great immortals who can turn the great dharma wheel and teach the dharma as lion roars; no sramanas, Brahmans, heavenly demon Brahmas, and the rest of worldly beings can do as the Thus-Comers do. This is the fourth kind of fearlessness."

(The Buddha taught the meanings of four kinds of fearlessness.)

"Well-Appearing One, what are four unhindered understandings? Well-Appearing One, they are unhindered ability to understand the meanings of teachings, unhindered ability to understand dharmas, unhindered ability to understand and use languages, and unhindered ability to give lectures and debate. Well-Appearing One, these are four unhindered understandings."

(The Buddha listed the content of four unhindered understandings.)

"Well-Appearing One, what is the unhindered ability to understand meanings? It means the unhindered ability to investigate and understand the meanings.

"Well-Appearing One, what is the unhindered ability to understand dharmas? It means the unhindered ability to investigate and know the dharmas.

"Well-Appearing One, what is the unhindered ability to understand and use languages? It means the unhindered ability to know and use various languages.

"Well-Appearing One, what is unhindered ability to debate? It means the unhindered ability to lecture and debate fluently without obstacles."

(The Buddha explained the meanings of four unhindered understandings.)

"Well-Appearing One, what are the eighteen differentive features of Buddha's wisdom and power? Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have never had flawed actions. This is the first differentive feature of the Buddha. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have never had flawed speeches. This is the second differentive feature of the Buddha. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have never lost mindfulness. This is the third differentive feature of the Buddha. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have always stayed in concentration. This is the fourth differentive feature. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have never had differentiation in thinking. This is the fifth differentive feature. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have always embraced equanimity. This is the sixth differentive feature. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have never diminished aspirations. This is the seventh differentive feature. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have never diminished diligence. This is the eighth differentive feature. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have never diminished correct mindfulness. This is the ninth differentive feature. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have never diminished prajna. This is the tenth differentive feature. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have never diminished liberation. This is the eleventh differentive feature. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have never diminished knowledge and views of liberation. This is the twelfth differentive feature. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have perfect knowledge and views of the past without hindrance and attachment. This is the thirteenth differentive feature. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have perfect knowledge and views of the present without hindrance and

attachment. This is the fourteenth differentive feature. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have perfect knowledge and views of the future without hindrance and attachment. This is the fifteenth differentive feature. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones always act in compliance with perfect knowledge. This is the sixteenth differentive feature. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones always speak in compliance with perfect knowledge. This is the seventeenth differentive feature. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones always think in compliance with perfect knowledge. This is the eighteenth differentive feature. Well-Appearing One, these are the eighteen differentive features of Buddha's wisdom and power."

(The Buddha explained the meanings of the eighteen differentive features of Buddha's wisdom and power.)

"Well-Appearing One, what are the thirty-two major marks of the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One? Well-Appearing One,

1. The Buddha's feet have flat and full soles, which are exquisite and are as firm and stable as the bottom of a solid makeup case; wherever he walks, his soles touch the ground evenly and completely.
2. There are perfect thousand-spoke wheel signs on his soles.
3. His hands and feet are flexible and soft.
4. His fingers and toes are webbed, resembling those of the wild goose king.
5. He has slender and round fingers and toes.
6. He has wide, long, and perfect heels, matching the insteps very well.
7. He has slender, high, and full insteps, matching the heels very well.
8. He has slender and round shins in good proportion, like that of the deer king.
9. His slender and long arms extend past the knees like the trunk of the elephant king.
10. His male sex organ is concealed, resembling that of a dragon, a horse, or the elephant king.
11. There is one hair in each of his pores.
12. All his hair stands straight up in a right-handed rotation.
13. His skin is delicate and moisturized.

14. All his skin is a golden color and is clean and bright.
15. His legs, palms, shoulders, and neck are delicate and full, and the muscles are soft.
16. He has perfect and wonderful shoulders and neck.
17. His shoulder blades and armpits are full and round.
18. His face and manner are perfect, proper, and upright.
19. The shape of his body is slender, wide, solemn, and upright.
20. The span of his arms equals the height of his body; the profile of his body is as perfect as a nyagrodha tree.
21. His upper body, chin, and chest are big and wide, resembling that of the lion king.
22. Bright light always radiates from his face.
23. He has forty neat and white teeth.
24. He has four white canine teeth.
25. He has flavored saliva, swallows smoothly, and always has the most delicious taste when eating.
26. His tongue is long, slender, pure, and broad and can reach the edge of his hair.
27. His voice is as loud and powerful as the heavenly drum. When he recites, his voice is so graceful and far-reaching that all listeners can hear him clearly and evenly. When he speaks, his voice vibrates with resonance.
28. His eyelashes are deep blue and neat, like that of a bull king.
29. His eyes are deep blue and bright.
30. His face is like a full moon, and his eyebrows are like the bows used by the heavenly gods.
31. There are white hairs between his eyebrows.
32. He has a bump on the top of the head.

Well-Appearing One, these are the thirty-two major marks of the Thus-Comer."

(The Buddha described the Thus-Comer's thirty-two major marks.)

"Well-Appearing One, what are the eighty distinguishing minor features of the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One? Well-Appearing One,

1. The World-Honored One's fingernails are long, narrow, smooth, bright, fresh, pure, and clean and are of copper color.
2. His fingers are round, fine, and long, and the joints are concealed.
3. All his limbs are of the same length; no space is left between the fingers.
4. His limbs are round, dexterous, free, soft, and clean; they look bright and colorful as a lotus.
5. The sinews, arteries, and veins are well connected, but concealed.
6. Both his ankles are concealed.
7. When moving straight forward, his gait resembles a dragon king or an elephant king.
8. His gait is neat and solemn, which resembles a lion king.
9. His peaceful and moderate gait is like an ox king.
10. His graceful gait is like a swan king.
11. He looks back by turning his body around, resembling what a dragon king or elephant king does.
12. His limbs and their parts are well proportioned.
13. His joints fit together nicely, like a dragon coiling itself up.
14. His knees are firm and round and well proportioned.
15. His sex organs are pure and complete.
16. His body and limbs are moist, soft, and shining without dust.
17. His gaze is solemn and fearless, showing no sign of timidity.
18. His body and limbs are thick, with strength, and well proportioned.
19. His body and limbs are steady, heavy, and complete, and never become loose.
20. His appearance is like a king of celestial beings, surrounded by solemn and pure light.
21. His body is surrounded by a light circle that always shines.
22. His abdomen is square, upright, soft, complete, and hidden.
23. His navel looks like a clockwise spiral, which is deep, round, pretty, pure, and brilliant.
24. He has a thick navel, neither bulging nor hollow, with a pretty periphery.
25. His skin is free from scabs, freckles, and black spots.
26. His palms are full and soft; his soles are flat.
27. His hands are long, straight, moist, and bright.

28. His lips are as bright and red as a Binba fruit; his upper and lower lips are well proportioned.
29. His face is neither too long nor too short, neither too big nor too small, but is just the right size.
30. His tongue is soft, broad, thin, and long, and it is copper in color.
31. His voice is clear and bright and can spread far away like a roaring elephant king.
32. His wonderful voice has a rhythm that sounds like an echo in a deep valley.
33. His nose is tall, prominent, and thin; his nostrils are concealed.
34. His teeth are square, even, and fresh white.
35. His teeth are round, white, and sharp.
36. His eyes are clear and bright.
37. His eyes are long and broad, resembling the petals of a green lotus.
38. His eyelashes are trim and thick and are not white in color.
39. His eyebrows are slender, thin, and soft, but not white.
40. His eyebrows are beautiful, smooth, and neat, and are dark red glazed in color.
41. His eyebrows are high, prominent, bright, and moist, shining like a new moon.
42. He has large, slender, and thick ears with perfect lobes.
43. His ears are beautiful, neat, and without any defect.
44. His appearance and demeanor will never disappoint or defile any viewer; they are pure, perfect, and attractive, and always invite respect and admiration.
45. His forehead is broad, full, even, and neat, and the shape is uniquely wonderful.
46. His upper body is perfectly composed; it is incomparably perfect, resembling a lion king.
47. His hair is slender and thick, dark purple in color, but not white.
48. His hair is fragrant, clean, soft, thin, pliable, and coiled.
49. His hair is even and neat, not twisted or messy.
50. His hair is strong, not broken or falling.
51. His hair is bright and smooth, with no dust on it.
52. His body is sturdy and full, even stronger than Narayana, the powerful god.
53. His body is tall and upright.
54. All his organs are pure and perfect.

55. His body and limbs are incomparably superior and powerful.
56. His body and appearance always attract people; they always want to look at him.
57. His face has a perfectly proportioned length and width; it looks as bright, clear, and pure as a full moon.
58. He has a bright, easy, and peaceful face; he always smiles before he speaks; and he looks at people when he speaks.
59. His face is bright, easy, and pleasant; he never knits his brows, and no colors such as green indicating illness or red ever appear on his face.
60. His body and skin are pure and clean, having no bad smell or filthy things.
61. In all his pores there is always a kind of sweet and gratifying fragrance.
62. His face smells of the most pleasant fragrance.
63. His head is rounded and in perfect shape, like a canopy or a madana fruit.
64. His hair is purple, bright, and pure, resembling the beautiful iridescent hair on a peacock's neck.
65. His voice reaches the listeners just loud enough to make each one satisfied.
66. The top of his head has never been overlooked.
67. His finger and toe webs are clear, solemn, and good looking; they are in beautiful copper-red color.
68. He walks with his feet off the ground, and a four-finger wide imprint is left on the ground when he passes.
69. He walks steadily, not staggering, and no guard is needed.
70. His powers and virtues are far-reaching but always keep people from fear and worry and make them happy and carefree.
71. His voice pitch always pleases sentient beings when talking with them.
72. His lectures can always gratify the sentient beings' needs and favors.
73. Although he speaks in one voice, listeners can each gain the understanding they need.
74. His lectures are given in a reasonable order, and whatever he says is always good and based on causes and conditions.
75. He treats all sentient beings equally, admires good conduct and blames bad conduct, but has no love or hatred.

76. He watches and makes a perfect plan before taking actions. His own actions are a good model and purify the sentient beings' minds.
77. Sentient beings do not tire of looking at his good appearance.
78. His skull is solid and complete.
79. His appearance always looks young; he likes to visit the places where previously live.
80. His palms, soles, and chest are marked with auspicious and pleasant symbols in a red color.

Well-Appearing One, these are the eighty distinguishing minor features of the Thus-Comer."

(The Buddha described the details of the Thus-Comer's eighty distinguishing minor features.)

"Well-Appearing One, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have achieved such perfect features that the lights of their bodies can shine over entire large threefold thousand-world freely as they wish. The Thus-Comers could let the lights shine universally over immeasurable, boundless, and countless worlds if they wish. But, because of their pity on sentient beings, they let lights extend only to one fathom around the face. If they let their lights go unrestrictedly, their brightness will dim the lights of the sun and moon, and all sentient beings will not know the day and night, semi-month, months, or years, and they will not be able do the things that they are doing now. The Buddha's voices can reach entire large threefold thousand-world. His voices can reach immeasurable, boundless, and countless worlds. But for the sake of sentient beings, the Buddha's voices will be heard by sentient beings just as loud as what they need, no more and no less. Well-Appearing One, when I was a bodhisattva and cultivated prajna paramita, I had already possessed such merits, virtues, and superior benefits. That is why I could achieve the perfect and magnificent features that I have now. When seeing me, all sentient beings will be joyful and able to gain superior benefits, peace, and happiness. Therefore, Well-Appearing One, when practicing the fathomless prajna paramita, great bodhisattvas can absorb various sentient beings with property giving and dharma giving. This is a rare and unique dharma owned by great bodhisattvas."

(This is the first approach of great bodhisattvas for absorbing sentient beings: unconditional giving.)

"Well-Appearing One, how will great bodhisattvas absorb various sentient beings by speaking good and kind words? Well-Appearing One, when practicing the fathomless prajna paramita, great bodhisattvas will speak kind and loving words to expediently absorb sentient beings, first through teaching them giving paramita, followed by pure-precept paramita, forbearance paramita, diligence paramita, meditation paramita, and finally prajna paramita. Well-Appearing One, when practicing the fathomless prajna paramita, great bodhisattvas will absorb sentient beings with tender and kind words by teaching them six paramitas. Why? It is because the six paramitas comprehensively encompass various virtuous dharmas."

(This is the second approach for absorbing sentient beings by great bodhisattvas.)

"Well-Appearing One, how will great bodhisattvas absorb sentient beings by doing things beneficial for others? Well-Appearing One, when practicing the fathomless prajna paramita, great bodhisattvas will encourage and persuade sentient beings to diligently, attentively, and tirelessly cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, as well as the rest of superior virtuous dharmas."

(This is the third approach for absorbing sentient beings.)

"Well-Appearing One, how will great bodhisattvas absorb sentient beings by getting along with them in harmony and empathy? Well-Appearing One, when practicing the fathomless prajna paramita, great bodhisattvas will use supernatural powers and great aspiration power to show up in hells, the realm of animals, realm of hungry ghosts, human world, and heaven to get along with and absorb the sentient beings expediently to bring them superior benefits, peace, and happiness."

(The fourth approach for absorbing sentient beings by great bodhisattvas.)

"Well-Appearing One, great bodhisattvas can adopt such rare and unique approaches of generous giving, speaking loving and kind words, doing things beneficial for others, and getting along with others in harmony and empathy to absorb various sentient beings.

"Furthermore, Well-Appearing One, when looking at as many worlds in the ten directions as immeasurable sands of the Ganges with my Buddha eye, I saw various great bodhisattvas,

when practicing the fathomless prajna paramita, teach and give cautions to sentient beings, ‘Good gentlemen, you should learn well to elicit the dharani gate of words; namely, you should learn one word, two words, three words, four words, five words, six words, seven words, eight words, nine words, ten words, twenty words, thirty words, forty words, fifty words, sixty words, seventy words, eighty words, ninety words, one hundred words, one thousand words, and countless words to elicit freedom and self-ease. You should also learn all languages beginning with one word, two words, three words, four words, five words, six words, seven words, eight words, nine words, ten words, twenty words, thirty words, forty words, fifty words, sixty words, seventy words, eighty words, ninety words, one hundred words, one thousand words, and countless words in order to elicit freedom and self-ease. You should also learn to absorb all words in one word or absorb one word in all words to elicit freedom and self-ease. You should also learn to absorb forty-two words in one word and absorb one word in forty-two words. Well-Appearing One, the great bodhisattvas should learn to merge forty-two words into one word and merge one word into forty-two words. After learning in this way, they will try to initiate skillfulness in all words. They will further initiate skillfulness in wordlessness. The Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are skillful with dharmas and words. Because of skillfulness, they can attain skillfulness in wordlessness. Therefore, because of skillfulness, they can teach sentient beings with words and without words and teach sentient beings the dharma with words and the dharma without words. Why? Well-Appearing One, to be apart from word and wordlessness is Buddha dharma. To transcend all words is the genuine Buddha dharma. Why? Well-Appearing One, all dharmas and all sentient beings are empty in the final analysis and empty in nontemporality.”

(The Buddha taught that the Buddha dharma is neither word nor wordlessness.)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, if all dharmas and all sentient beings are empty in the final analysis and empty in nontemporality, so that the self-natures of all dharmas and all sentient beings are unattainable in the final analysis, then how will great bodhisattvas cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas? How will great bodhisattvas cultivate the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path? How will great bodhisattvas cultivate the

liberation gates of emptiness, formlessness, and nonaspiration? How will great bodhisattvas dwell peacefully in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature? How will great bodhisattvas dwell peacefully in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable? How will great bodhisattvas dwell peacefully in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering? How will great bodhisattvas cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations? How will great bodhisattvas cultivate all dharani gates and all samadhi gates? How will great bodhisattvas cultivate the stages of ecstasy, freedom from defilement, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud? How will great bodhisattvas cultivate the five eyes and six supernatural powers? How will great bodhisattvas cultivate the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power? How will great bodhisattvas cultivate great loving-kindness, great compassion, great joy, and great equanimity? How will great bodhisattvas cultivate to stay in correct mindfulness and dwell in equanimity at all times? How will great bodhisattvas cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena? How will great bodhisattvas cultivate the thirty-two perfect major marks and eighty distinguishing minor features? How will great bodhisattvas teach correct dharma to various sentient beings after dwelling in the six supernatural powers that mature at different times and in different types?

"World-Honored One, all sentient beings are unattainable, and the establishments for sentient beings are also unattainable. Because all sentient beings are unattainable, matter, feeling, thinking, action, and consciousness are unattainable. Because all sentient beings are unattainable, the eye, ear, nose, tongue, body, and conscious spheres are unattainable. Because all sentient beings are unattainable, the sight, sound, smell, taste, touch, and mental-image spheres are unattainable. Because all sentient beings are unattainable, the eye, ear, nose, tongue, body, and conscious realms are unattainable. Because all sentient beings are unattainable, the sight, sound, smell, taste, touch, and mental-image realms are unattainable. Because all sentient beings are unattainable, the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are unattainable. Because all sentient beings are unattainable, the eye, ear, nose, tongue, body, and conscious contacts are unattainable. Because all sentient beings are unattainable, the feelings produced by eye, ear, nose, tongue, body, and conscious contacts are unattainable. Because all sentient beings are unattainable, the earth, water, fire, wind, space, and consciousness realms are unattainable. Because all sentient beings are unattainable, the cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes are unattainable. Because all sentient beings are unattainable, all dharmas caused by conditions are unattainable. Because all sentient beings are unattainable, ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are unattainable. Because all sentient beings are unattainable, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are unattainable. Because all sentient beings are unattainable, the four meditations, four immeasurable minds, and four formless concentrations are unattainable. Because all sentient beings are unattainable, the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are unattainable. Because all sentient beings are unattainable, the liberation gates of emptiness, formlessness, and nonaspiration are unattainable. Because all sentient beings are unattainable, internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of

particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are unattainable. Because all sentient beings are unattainable, realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are unattainable. Because all sentient beings are unattainable, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable. Because all sentient beings are unattainable, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are unattainable. Because all sentient beings are unattainable, all dharani gates and all samadhi gates are unattainable. Because all sentient beings are unattainable, the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are unattainable. Because all sentient beings are unattainable, the five eyes and six supernatural powers are unattainable. Because all sentient beings are unattainable, the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power are unattainable. Because all sentient beings are unattainable, great loving-kindness, great compassion, great joy, and great equanimity are unattainable. Because all sentient beings are unattainable, staying in correct mindfulness and dwelling in equanimity at all times are unattainable. Because all sentient beings are unattainable, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are unattainable. Because all sentient beings are unattainable, the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi are unattainable. Because all sentient beings are unattainable, all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas are unattainable. Because all sentient beings are unattainable, the thirty-two perfect major marks and eighty distinguishing minor features are unattainable.

"World-Honored One, in nonattainment, there are no sentient beings and the establishments for sentient beings; no matter, feeling, thinking, action, and consciousness and the establishments for matter, feeling, and so forth; no eye, ear, nose, tongue, body, and conscious

spheres and the establishments for the eye sphere, ear sphere, and so forth; no sight, sound, smell, taste, touch, and mental-image spheres and the establishments for the sight sphere, sound sphere, and so forth; no eye, ear, nose, tongue, body, and conscious realms and the establishments for the eye realm, ear realm, and so forth; no sight, sound, smell, taste, touch, and mental-image realms and the establishments for the sight realm, sound realm, and so forth; no eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms and the establishments for the eye consciousness realm, ear consciousness realm, and so forth; no eye, ear, nose, tongue, body, and conscious contacts and the establishments for the eye contact, ear contact, and so forth; no feelings produced by eye, ear, nose, tongue, body, and conscious contacts and the establishments for the feelings produced by eye contact, ear contact, and so forth; no earth, water, fire, wind, space, and consciousness realms and the establishments for the earth realm, water realm, and so forth; no cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes and the establishments for the cause and condition, consecutive sequence, and so forth; no dharmas caused by conditions and the establishments for the dharmas caused by conditions; no ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset and the establishments for ignorance, action, and so forth; no giving, pure precept, forbearance, diligence, meditation, and prajna paramitas and the establishments for giving paramita, pure-precept paramita, and so forth; no four meditations, four immeasurable minds, and four formless concentrations and the establishments for the four meditations and so forth; no four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path and the establishments for the four bases of mindfulness, four correct endeavors, and so forth; no liberation gates of emptiness, formlessness, and nonaspiration and the establishments for the these three liberations; no internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness,

emptiness of self-nature, and emptiness of selfless self-nature and the establishments for internal emptiness, external emptiness, and so forth; no realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable and the establishments for realness, dharma realm, and so forth; no noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering and the establishments for the noble truths; no eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations and the establishments for the eight liberations, eight vexation-overcoming meditations, and so forth; no dharani gates and samadhi gates and the establishments for dharani gates and samadhi gates; no stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud and the establishments for the ten stages; no five eyes and six supernatural powers and the establishments for the five eyes and six supernatural powers; no Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power and the establishments for the Buddha's ten abilities, four kinds of fearlessness, and so forth; no great loving-kindness, great compassion, great joy, and great equanimity and the establishments for the great loving-kindness, great compassion, and so forth; no staying in correct mindfulness and dwelling in equanimity at all times and the establishments for staying in correct mindfulness and dwelling in equanimity at all times; no perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena and the establishments for the three kinds of perfect knowledge; no stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi and the establishments for these effects; no great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of Buddhas and the establishments for the great bodhisattva actions and the unsurpassed bodhi; and no thirty-two perfect major marks and eighty distinguishing minor features and the establishments for the thirty-two major marks and eighty minor features.

"World-Honored One, as all sentient beings and the establishments for them are unattainable and nonexistent, how can great bodhisattvas teach sentient beings various dharmas

when practicing the fathomless prajna paramita? World-Honored One, great bodhisattvas should not dwell in incorrect dharmas themselves, nor should they teach sentient beings incorrect dharmas, encourage them to dwell in incorrect dharmas, and adopt upside-down dharmas to establish sentient beings in peace. Why? World-Honored One, as great bodhisattvas cannot attain the bodhi when practicing the fathomless prajna paramita, how can they attain the factors for the bodhi? As great bodhisattvas are unattainable, how can they attain the great bodhisattva dharma?"

(Well-Appearing One asked that as all dharmas and sentient beings are empty in the final analysis and empty in nontemporality, and all sentient beings and all establishments for them are unattainable, how can great bodhisattvas learn correct dharma and teach correct dharma?)

The Buddha said to Well-Appearing One, "Yes, it is as you say. All sentient beings are unattainable, and the establishments for sentient beings are also unattainable. All dharmas are unattainable, and the establishments for all dharmas are also unattainable. Because they are unattainable, they are nonexistent. Because they are nonexistent, you must know that internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are empty. You must know that realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are empty. You must know that the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are empty. You must know know that matter, feeling, thinking, action, and consciousness are empty; the eye, ear, nose, tongue, body, and conscious spheres are empty; the sight, sound, smell, taste, touch, and mental-image spheres are empty; the eye, ear, nose, tongue, body, and conscious realms are empty; the sight, sound, smell, taste, touch, and mental-image realms are empty; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious

consciousness realms are empty; the eye, ear, nose, tongue, body, and conscious contacts are empty; the feelings produced by eye, ear, nose, tongue, body, and conscious contacts are empty; the earth, water, fire, wind, space, and consciousness realms are empty; the cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, conditions that reinforce main causes, and the dharmas caused by conditions are empty. You must know that ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are empty; and the 'I,' the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the learned child, the maker, the one who makes others make, the initiator, the one who makes others initiate, the receiver, the one who makes others receive, the knower, and the viewer are empty. You must know that giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are empty; the four meditations, four immeasurable minds, and four formless concentrations are empty; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are empty; the liberation gates of emptiness, formlessness, and nonaspiration are empty; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are empty; all dharani gates and all samadhi gates are empty; the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are empty; the five eyes and six supernatural powers are empty; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power are empty; great loving-kindness, great compassion, great joy, and great equanimity are empty; staying in correct mindfulness and dwelling in equanimity at all times are empty; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are empty; the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi are empty; the bodhisattva path of nonarising is empty; all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas are empty; all Buddha lands and the tasks of assisting sentient beings to mature are empty; and the thirty-two perfect major marks and eighty distinguishing minor features are empty.

"Well-Appearing One, when practicing the fathomless prajna paramita, great bodhisattvas have seen that all dharmas are empty, so they will teach sentient beings the emptiness of various dharmas to let them stay away from the upside-down thoughts. Although teaching the emptiness of various dharmas for sentient beings, the great bodhisattvas will not attain anything in sentient beings or in all dharmas. They will not add anything to or subtract anything from the empty phenomena. They neither grasp nor renounce. Because of this cause and condition, they have taught about various dharmas, but they have not taught anything. Well-Appearing One, when contemplating all dharmas in this way, the great bodhisattvas will attain the unhindered knowledge. Owing to this knowledge, they will not destroy the nonduality and nondifferentiation of various dharmas. They will teach this truth as it really is for sentient beings to let them stay away from upside-down attachment, so that the sentient beings will approach the three vehicles in compliance with individual inclinations."

(The Buddha instructed how great bodhisattvas attain and teach correct dharma for sentient beings to let them approach the three vehicles based on individual inclinations although all dharmas are empty and unattainable.)

Fascicle 382

Chapter 68

The Forms of the Merits and Virtues

Section 4

(In the First Assembly)

"Furthermore, Well-Appearing One, there was a Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One who made a transformed Buddha. This transformed Buddha further made innumerable hundreds of thousands of koti nayuta transformed sentient beings. The transformed Buddha then taught the transformed sentient beings to cultivate giving paramita, pure-precept paramita, forbearance paramita, diligence paramita, meditation paramita, and prajna paramita; the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; and the liberation gate of emptiness, formlessness, or nonaspiration. The transformed Buddha also taught the transformed sentient beings to dwell peacefully in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, or the realm of the inconceivable; the noble truth of suffering, the cause of suffering, the cessation of suffering, or the path for the cessation of suffering. The transformed Buddha also taught the transformed sentient beings to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all

dharani gates and all samadhi gates; the stage of ecstasy, freedom from defilements, emitting light, flaming wisdom, beings extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power; great loving-kindness, great compassion, great joy, and great equanimity; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; and the thirty-two perfect major marks and eighty distinguishing minor features. The transformed Buddha also taught the transformed sentient beings to attain the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and the self-enlightenment bodhi, or fulfill all great bodhisattva actions and attain the unsurpassed, perfect, and universal bodhi of the Buddhas.

"Well-Appearing One, what do you think about this? Would the transformed Buddha and the transformed sentient beings have differentiation and thus destroy various dharmas?"

Well-Appearing One replied, "No, World-Honored One. No, Well-Gone One. The transformed Buddha and the transformed sentient beings would not have differentiation."

The Buddha said, "Well-Appearing One, because of this cause and condition, you must know that great bodhisattvas, when practicing the fathomless prajna paramita and teaching sentient beings the dharma according to individual differences, are able to establish the sentient beings in right places without destroying the forms of the dharmas. The great bodhisattvas can liberate all sentient beings from deluded thinking and upside-down attachment by adopting no bondage and no liberation as skillful means, but they do not gain anything in return. Why?

"Well-Appearing One, the original natures of matter, feeling, thinking, action, and consciousness are without bondage and liberation. The original natures of matter, feeling, thinking, action, and consciousness without bondage and liberation are not matter, feeling, thinking, action, and consciousness. Why? Matter, feeling, and so forth and consciousness are pure in the final analysis.

“Well-Appearing One, the original natures of the eye, ear, nose, tongue, body, and conscious spheres are without bondage and liberation. The original natures of the eye, ear, nose, tongue, body, and conscious spheres without bondage and liberation are not the eye, ear, nose, tongue, body, and conscious spheres. Why? The eye sphere, ear sphere, and so forth and the conscious sphere are pure in the final analysis.

“Well-Appearing One, the original natures of the sight, sound, smell, taste, touch, and mental-image spheres are without bondage and liberation. The original natures of the sight, sound, smell, taste, touch, and mental-image spheres without bondage and liberation are not the sight, sound, smell, taste, touch, and mental-image spheres. Why? The sight sphere, sound sphere, and so forth and the mental-image sphere are pure in the final analysis.

“Well-Appearing One, the original natures of the eye, ear, nose, tongue, body, and conscious realms are without bondage and liberation. The original natures of the eye, ear, nose, tongue, body, and conscious realms without bondage and liberation are not the eye, ear, nose, tongue, body, and conscious realms. Why? The eye realm, ear realm, and so forth and the conscious realm are pure in the final analysis.

“Well-Appearing One, the original natures of the sight, sound, smell, taste, touch, and mental-image realms are without bondage and liberation. The original natures of the sight, sound, smell, taste, touch, and mental-image realms without bondage and liberation are not the sight, sound, smell, taste, touch, and mental-image realms. Why? The sight realm, sound realm, and so forth and the mental-image realm are pure in the final analysis.

“Well-Appearing One, the original natures of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are without bondage and liberation. The original natures of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms without bondage and liberation are not the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. Why? The eye consciousness realm, ear consciousness realm, and so forth and the conscious consciousness realm are pure in the final analysis.

“Well-Appearing One, the original natures of the eye, ear, nose, tongue, body, and conscious contacts are without bondage and liberation. The original natures of the eye, ear, nose, tongue, body, and conscious contacts without bondage and liberation are not the eye, ear, nose, tongue, body, and conscious contacts. Why? The eye contact, ear contact, and so forth and the conscious contact are pure in the final analysis.

“Well-Appearing One, the original natures of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts are without bondage and liberation. The original natures of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts without bondage and liberation are not the feelings produced by eye, ear, nose, tongue, body, and conscious contacts. Why? The feelings produced by eye contact, ear contact, and so forth and conscious contact are pure in the final analysis.

“Well-Appearing One, the original natures of the earth, water, fire, wind, space, and consciousness realms are without bondage and liberation. The original natures of the earth, water, fire, wind, space, and consciousness realms without bondage and liberation are not the earth, water, fire, wind, space, and consciousness realms. Why? The earth, water, fire, wind, space, and consciousness realms are pure in the final analysis.

“Well-Appearing One, the original natures of the cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes are without bondage and liberation. The original natures of the cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes without bondage and liberation are not the cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes. Why? The cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes are pure in the final analysis.

“Well-Appearing One, the original natures of the dharmas caused by various conditions are without bondage and liberation. The original natures of the dharmas caused by various conditions without bondage and liberation are not the dharmas caused by various conditions. Why? The dharmas caused by various conditions are pure in the final analysis.

“Well-Appearing One, the original natures of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are without bondage and liberation. The original natures of ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset without bondage and liberation are not ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset. Why? Ignorance, action, and so forth and old age, death, worry, sorrow, misery, anxiety, and upset are pure in the final analysis.

“Well-Appearing One, the original natures of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are without bondage and liberation. The original natures of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas without bondage and liberation are not giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. Why? Giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are pure in the final analysis.

“Well-Appearing One, the original natures of the four meditations, four immeasurable minds, and four formless concentrations are without bondage and liberation. The original natures of the four meditations, four immeasurable minds, and four formless concentrations without bondage and liberation are not the four meditations, four immeasurable minds, and four formless concentrations. Why? The four meditations, four immeasurable minds, and four formless concentrations are pure in the final analysis.

“Well-Appearing One, the original natures of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are without bondage and liberation. The original natures of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path without bondage and liberation are not the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. Why? The four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are pure in the final analysis.

“Well-Appearing One, the original natures of the liberation gates of emptiness, formlessness, and nonaspiration are without bondage and liberation. The original natures of the liberation gates of emptiness, formlessness, and nonaspiration without bondage and liberation are not the liberation gates of emptiness, formlessness, and nonaspiration. Why? The liberation gates of emptiness, formlessness, and nonaspiration are pure in the final analysis.

“Well-Appearing One, the original natures of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are without bondage and liberation. The original natures of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature without bondage and liberation are not internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. Why? Internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are pure in the final analysis.

“Well-Appearing One, the original natures of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are without bondage and liberation. The original natures of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering without bondage and liberation are not the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. Why? The noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are pure in the final analysis.

“Well-Appearing One, the original natures of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are without bondage and liberation. The original natures of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations

without bondage and liberation are not the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. Why? The eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are pure in the final analysis.

"Well-Appearing One, the original natures of all dharani gates and all samadhi gates are without bondage and liberation. The original natures of all dharani gates and all samadhi gates without bondage and liberation are not dharani gates and samadhi gates. Why? All dharani gates and all samadhi gates are pure in the final analysis.

"Well-Appearing One, the original natures of the stages of ecstasy, freedom from defilement, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are without bondage and liberation. The original natures of the stage of ecstasy, stage of freedom from defilement, and so forth, and the stage of dharma cloud without bondage and liberation are not the stage of ecstasy, stage of freedom from defilement, and so forth, and the stage of dharma cloud. Why? The stage of ecstasy, stage of freedom from defilement, and so forth, and the stage of dharma cloud are pure in the final analysis.

"Well-Appearing One, the original natures of the five eyes and six supernatural powers are without bondage and liberation. The original natures of the five eyes and six supernatural powers without bondage and liberation are not the five eyes and six supernatural powers. Why? The five eyes and six supernatural powers are pure in the final analysis.

"Well-Appearing One, the original natures of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power are without bondage and liberation. The original natures of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power without bondage and liberation are not the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power. Why? The Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power are pure in the final analysis.

“Well-Appearing One, the original natures of great loving-kindness, great compassion, great joy, and great equanimity are without bondage and liberation. The original natures of great loving-kindness, great compassion, great joy, and great equanimity without bondage and liberation are not great loving-kindness, great compassion, great joy, and great equanimity. Why? Great loving-kindness, great compassion, great joy, and great equanimity are pure in the final analysis.

“Well-Appearing One, the original natures of staying in correct mindfulness and dwelling in equanimity at all times are without bondage and liberation. The original natures of staying in correct mindfulness and dwelling in equanimity at all times without bondage and liberation are not staying in correct mindfulness and dwelling in equanimity at all times. Why? Staying in correct mindfulness and dwelling in equanimity at all times are pure in the final analysis.

“Well-Appearing One, the original natures of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are without bondage and liberation. The original natures of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena without bondage and liberation are not the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. Why? The perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are pure in the final analysis.

“Well-Appearing One, the original natures of the thirty-two perfect major marks and eighty distinguishing minor features are without bondage and liberation. The original natures of the thirty-two perfect major marks and eighty distinguishing minor features without bondage and liberation are not the thirty-two perfect major marks and eighty distinguishing minor features. Why? The thirty-two perfect major marks and eighty distinguishing minor features are pure in the final analysis.

“Well-Appearing One, the original natures of the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi are without bondage and liberation. The original natures of the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi without bondage and liberation are not the stream-entry effect,

once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi. Why? The stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi are pure in the final analysis.

"Well-Appearing One, the original natures of all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas are without bondage and liberation. The original natures of all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas without bondage and liberation are not all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas. Why? All great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas are pure in the final analysis.

"Well-Appearing One, the original natures of the dharmas of the world and beyond the world are without bondage and liberation. The original natures of the dharmas of the world and beyond the world without bondage and liberation are not the dharmas of the world and beyond the world. Why? The dharmas of the world and beyond the world are pure in the final analysis.

"Well-Appearing One, the original natures of the flawed and flawless dharmas are without bondage and liberation. The original natures of the flawed and flawless dharmas without bondage and liberation are not the flawed and flawless dharmas. Why? The flawed and flawless dharmas are pure in the final analysis.

"Well-Appearing One, the original natures of the conditioned and unconditioned dharmas are without bondage and liberation. The original natures of the conditioned and unconditioned dharmas without bondage and liberation are not the conditioned and unconditioned dharmas. Why? The conditioned and unconditioned dharmas are pure in the final analysis.

"Therefore, Well-Appearing One, when practicing the fathomless prajna paramita, great bodhisattvas teach sentient beings about various dharmas, but they do not attain anything from sentient beings and dharmas. Why? It is because sentient beings and all dharmas are unattainable."

(The Buddha taught that the original natures of all dharmas are without bondage and liberation. The original natures of all dharmas without bondage and liberation are not all dharmas. It is because all dharmas are pure in the final analysis. When practicing prajna paramita, great

bodhisattvas will teach sentient beings about various dharmas, but they do not attain anything. It is because all sentient beings and all dharmas are unattainable. The Buddha implied that the pure natures of all dharmas are neither with bondage nor with liberation; they are uncontaminated and unattainable.)

"Furthermore, Well-Appearing One, when practicing the fathomless prajna paramita, great bodhisattvas adopt nondwelling as skillful means to dwell in the nonattainment of all dharmas. Namely, they adopt nondwelling as skillful means to dwell in the emptiness of matter, feeling, thinking, action, and consciousness. The adopt nondwelling as skillful means to dwell in the emptiness of the eye, ear, nose, tongue, body, and conscious spheres. They adopt nondwelling as skillful means to dwell in the emptiness of the sight, sound, smell, taste, touch, and mental-image spheres. They adopt nondwelling as skillful means to dwell in the emptiness of the eye, ear, nose, tongue, body, and conscious realms. They adopt nondwelling as skillful means to dwell in the emptiness of the sight, sound, smell, taste, touch, and mental-image realms. They adopt nondwelling as skillful means to dwell in the emptiness of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. They adopt nondwelling as skillful means to dwell in the emptiness of the eye, ear, nose, tongue, body, and conscious contacts. They adopt nondwelling as skillful means to dwell in the emptiness of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts. They adopt nondwelling as skillful means to dwell in the emptiness of the earth, water, fire, wind, space, and consciousness realms. They adopt nondwelling as skillful means to dwell in the emptiness of the cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes. They adopt nondwelling as skillful means to dwell in the emptiness of all dharmas caused by conditions. They adopt nondwelling as skillful means to dwell in the emptiness of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset. They adopt nondwelling as skillful means to dwell in the emptiness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They adopt nondwelling as skillful means to dwell in the emptiness of the four meditations, four immeasurable minds, and four formless concentrations. They adopt nondwelling as skillful means to dwell in the emptiness of the four bases of mindfulness, four correct endeavors, four

bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. They adopt nondwelling as skillful means to dwell in the emptiness of the liberation gates of emptiness, formlessness, and nonaspiration. They adopt nondwelling as skillful means to dwell in the emptiness of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. They adopt nondwelling as skillful means to dwell in the emptiness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They adopt nondwelling as skillful means to dwell in the emptiness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They adopt nondwelling as skillful means to dwell in the emptiness of all dharani gates and all samadhi gates. They adopt nondwelling as skillful means to dwell in the emptiness of the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, beings extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud. They adopt nondwelling as skillful means to dwell in the emptiness of the five eyes and six supernatural powers. They adopt nondwelling as skillful means to dwell in the emptiness of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power. They adopt nondwelling as skillful means to dwell in the emptiness of great loving-kindness, great compassion, great joy, and great equanimity. They adopt nondwelling as skillful means to dwell in the emptiness of staying in correct mindfulness and dwelling in equanimity at all times. They adopt nondwelling as skillful means to dwell in the emptiness of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. They adopt nondwelling as skillful means to dwell in the emptiness of the thirty-two perfect major marks and eighty distinguishing minor features. They adopt nondwelling as skillful means to dwell in the emptiness of the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi. They adopt nondwelling as skillful means to dwell in

the emptiness of all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas. They adopt nondwelling as skillful means to dwell in the emptiness of the dharmas of the world and beyond the world. They adopt nondwelling as skillful means to dwell in the emptiness of the flawed and flawless dharmas. They adopt nondwelling as skillful means to dwell in the emptiness of the conditioned and unconditioned dharmas."

(The Buddha taught that when practicing the fathomless prajna paramita, great bodhisattvas should adopt nondwelling as skillful means to dwell in emptiness of all dharmas. Namely, they will dwell in the nonattainment of all dharmas.)

"Well-Appearing One, matter, feeling thinking, action, and consciousness stay nowhere; the emptiness of matter, feeling, thinking, action, and consciousness also stays nowhere. Why? Well-Appearing One, matter, feeling, thinking, action, and consciousness are without self-nature and unattainable; the emptiness of matter, feeling, thinking, action, and consciousness is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, the eye, ear, nose, tongue, body, and conscious spheres stay nowhere; the emptiness of the eye, ear, nose, tongue, body, and conscious spheres also stays nowhere. Why? Well-Appearing One, the eye, ear, nose, tongue, body, and conscious spheres are without self-nature and unattainable; the emptiness of the eye, ear, nose, tongue, body, and conscious spheres is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, the sight, sound, smell, taste, touch, and mental-image spheres stay nowhere; the emptiness of the sight, sound, smell, taste, touch, and mental-image spheres also stays nowhere. Why? Well-Appearing One, the sight, sound, smell, taste, touch, and mental-image spheres are without self-nature and unattainable; the emptiness of the sight, sound, smell, taste, touch, and mental-image spheres is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, the eye, ear, nose, tongue, body, and conscious realms stay nowhere; the emptiness of the eye, ear, nose, tongue, body, and conscious realms also stays

nowhere. Why? Well-Appearing One, the eye, ear, nose, tongue, body, and conscious realms are without self-nature and unattainable; the emptiness of the eye, ear, nose, tongue, body, and conscious realms is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, the sight, sound, smell, taste, touch, and mental-image realms stay nowhere; the emptiness of the sight, sound, smell, taste, touch, and mental-image realms also stays nowhere. Why? Well-Appearing One, the sight, sound, smell, taste, touch, and mental-image realms are without self-nature and unattainable; the emptiness of the sight, sound, smell, taste, touch, and mental-image realms is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms stay nowhere; the emptiness of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms also stays nowhere. Why? Well-Appearing One, the eye, ear, nose, tongue, body, and conscious consciousness realms are without self-nature and unattainable; the emptiness of the eye, ear, nose, tongue, body, and conscious consciousness realms is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, the eye, ear, nose, tongue, body, and conscious contacts stay nowhere; the emptiness of the eye, ear, nose, tongue, body, and conscious contacts also stays nowhere. Why? Well-Appearing One, the eye, ear, nose, tongue, body, and conscious contacts are without self-nature and unattainable; the emptiness of the eye, ear, nose, tongue, body, and conscious contacts is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, the feelings produced by eye, ear, nose, tongue, body, and conscious contacts can nowhere; the emptiness of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts also stays nowhere. Why? Well-Appearing One, the feelings produced by eye, ear, nose, tongue, body, and conscious contacts are without self-nature and unattainable; the emptiness of the feelings produced by eye, ear, nose, tongue, body, and

conscious contacts is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, the earth, water, fire, wind, space, and consciousness realms stay nowhere; the emptiness of the earth, water, fire, wind, space, and consciousness realms also stays nowhere. Why? Well-Appearing One, the earth, water, fire, wind, space, and consciousness realms are without self-nature and unattainable; the emptiness of the earth, water, fire, wind, space, and consciousness realms is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, the cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes stay nowhere; the emptiness of the cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes also stays nowhere. Why? Well-Appearing One, the cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes are without self-nature and unattainable; the emptiness of the cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, the dharmas caused by conditions stay nowhere, and the emptiness of the dharmas caused by conditions also stays nowhere. Why? Well-Appearing One, the dharmas caused by conditions are without self-nature and unattainable, and the emptiness of the dharmas caused by conditions is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset stay nowhere; the emptiness of ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset also stays nowhere. Why? Well-Appearing One, ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are without self-nature and unattainable; the emptiness of ignorance, action, and so forth, and old

age, death, worry, sorrow, misery, anxiety, and upset is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas stay nowhere; the emptiness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas also stays nowhere. Why? Well-Appearing One, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are without self-nature and unattainable; the emptiness of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, the four meditations, four immeasurable minds, and four formless concentrations stay nowhere; the emptiness of the four meditations, four immeasurable minds, and four formless concentrations also stays nowhere. Why? Well-Appearing One, the four meditations, four immeasurable minds, and four formless concentrations are without self-nature and unattainable; the emptiness of the four meditations, four immeasurable minds, and four formless concentrations is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path stay nowhere; the emptiness of the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path also stays nowhere. Why? Well-Appearing One, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are without self-nature and unattainable; the emptiness of the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, the liberation gates of emptiness, formlessness, and nonaspiration stay nowhere; the emptiness of the liberation gates of emptiness, formlessness, and nonaspiration also stays nowhere. Why? Well-Appearing One, the liberation gates of emptiness, formlessness, and nonaspiration are without self-nature and unattainable; the emptiness of the liberation gates

of emptiness, formlessness, and nonaspiration is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature stay nowhere; the emptiness of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature also stays nowhere. Why? Well-Appearing One, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are without self-nature and unattainable; the emptiness of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering stay nowhere; the emptiness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering also stays nowhere. Why? Well-Appearing One, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are without self-nature and unattainable; the emptiness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations stay nowhere; the emptiness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations also stays nowhere. Why? Well-Appearing One, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten

universal contemplations are without self-nature and unattainable; the emptiness of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, all dharani gates and all samadhi gates stay nowhere, and the emptiness of all dharani gates and all samadhi gates also stays nowhere. Why? Well-Appearing One, all dharani gates and all samadhi gates are without self-nature and unattainable, and the emptiness of all dharani gates and all samadhi gates is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud stay nowhere; the emptiness of the stage of ecstasy, stage of freedom from defilements, and so forth, and the stage of dharma cloud also stays nowhere. Why? Well-Appearing One, the stage of ecstasy, stage of freedom from defilements, and so forth, and the stage of dharma cloud are without self-nature and unattainable; the emptiness of the stage of ecstasy, stage of freedom from defilements, and so forth, and the stage of dharma cloud is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, the five eyes and six supernatural powers stay nowhere, and the emptiness of the five eyes and six supernatural powers also stays nowhere. Why? Well-Appearing One, the five eyes and six supernatural powers are without self-nature and unattainable, and the emptiness of the five eyes and six supernatural powers is also without self-nature and is unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power stay nowhere; the emptiness of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power also stays nowhere. Why? Well-Appearing One, the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's

wisdom and power are without self-nature and unattainable; the emptiness of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, great loving-kindness, great compassion, great joy, and great equanimity stay nowhere; the emptiness of great loving-kindness, great compassion, great joy, and great equanimity also stays nowhere. Why? Well-Appearing One, great loving-kindness, great compassion, great joy, and great equanimity are without self-nature and unattainable; the emptiness of great loving-kindness, great compassion, great joy, and great equanimity is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, staying in correct mindfulness and dwelling in equanimity at all times stay nowhere, and the emptiness of staying in correct mindfulness and dwelling in equanimity at all times also stays nowhere. Why? Well-Appearing One, staying in correct mindfulness and dwelling in equanimity at all times are without self-nature and unattainable, and the emptiness of staying in correct mindfulness and dwelling in equanimity at all times is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena stay nowhere; the emptiness of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena also stays nowhere. Why? Well-Appearing One, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are without self-nature and unattainable; the emptiness of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, the thirty-two perfect major marks and eighty distinguishing minor features stay nowhere, and the emptiness of the thirty-two perfect major marks and eighty

distinguishing minor features also stays nowhere. Why? Well-Appearing One, the thirty-two perfect major marks and eighty distinguishing minor features are without self-nature and unattainable, and the emptiness of the thirty-two perfect major marks and eighty distinguishing minor features is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi stay nowhere; the emptiness of the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi also stays nowhere. Why? Well-Appearing One, the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi are without self-nature and unattainable; the emptiness of the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas stay nowhere; the emptiness of all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas also stays nowhere. Why? Well-Appearing One, all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas are without self-nature and unattainable; the emptiness of all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, the dharmas of and beyond the world stay nowhere, and the emptiness of the dharmas of and beyond the world also stays nowhere. Why? Well-Appearing One, the dharmas of and beyond the world are without self-nature and unattainable, and the emptiness of the dharmas of and beyond the world is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, the flawed and flawless dharmas stay nowhere, and the emptiness of the flawed and flawless dharmas also stays nowhere. Why? Well-Appearing One, the flawed and flawless dharmas are without self-nature and unattainable, and the emptiness of the flawed

and flawless dharmas is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.

"Well-Appearing One, the conditioned and unconditioned dharmas stay nowhere, and the emptiness of the conditioned and unconditioned dharmas also stays nowhere. Why? Well-Appearing One, the conditioned and unconditioned dharmas are without self-nature and unattainable, and the emptiness of the conditioned and unconditioned dharmas is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure."

(The Buddha taught that as all dharmas can nowhere, the emptiness of all dharmas also stays nowhere. Why? As all dharmas are without self-nature and unattainable, the emptiness of all dharmas is also without self-nature and unattainable. The dharmas without self-nature are unattainable and cannot endure.)

"Well-Appearing One, the dharmas without natures do not dwell in the dharnas without natures; the dharmas with natures do not dwell in the dharmas with natures; the dharmas without natures do not dwell in the dharmas with natures; the dharmas with natures do not dwell in the dharmas without natures; the dharmas with self-natures do not dwell in the dharmas with self-natures; the dharmas with other-natures do not dwell in the dharmas with other-natures; the dharmas with self-natures do not dwell in the dharmas with other-natures; and the dharmas with other-natures do not dwell in the dharmas with self-natures. Why? As all dharmas are unattainable, how can unattainable dharmas dwell? Well-Appearing One, when practicing the fathomless prajna paramita, great bodhisattvas should cultivate and cast off various dharmas by means of various kinds of emptiness and teach sentient beings about this as it really is.

"Well-Appearing One, if great bodhisattvas can practice the fathomless prajna paramita in this way, they do nothing unjust to the Buddhas, bodhisattvas, self-enlightened ones, voice-hearers, and other holy ones. Why? The Buddhas, bodhisattvas, self-enlightened ones, voice-hearers, and the rest of holy ones can become awakened instantaneously, so they can teach sentient beings correctly. Although they teach sentient beings about various dharmas, they do not turn or intrude on the dharma nature. Why? Well-Appearing One, the real natures of the dharmas

are dharma realm, realness, and reality which cannot be turned or interfered. Why? As dharma realm, realness, and reality have no self-natures, nothing can turn or intrude on them."

Fascicle 383

Chapter 68

The Forms of the Merits and Virtues

Section 5

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if dharma realm, realness, and reality cannot be turned or intruded, is matter different from dharma realm, realness, and reality? Are feeling, thinking, action, and consciousness different from dharma realm, realness, and reality?

“World-Honored One, is the eye sphere different from dharma realm, realness, and reality? Are the ear, nose, tongue, body, and conscious spheres different from dharma realm, realness, and reality?

“World-Honored One, is the sight sphere different from dharma realm, realness, and reality? Are the sound, smell, taste, touch, and mental-image spheres different from dharma realm, realness, and reality?

“World-Honored One, is the eye realm different from dharma realm, realness, and reality? Are the ear, nose, tongue, body, and conscious realms different from dharma realm, realness, and reality?

“World-Honored One, is the sight realm different from dharma realm, realness, and reality? are the sound, smell, taste, touch, and mental-image realms different from dharma realm, realness, and reality?

“World-Honored One, is the eye consciousness realm different from dharma realm, realness, and reality? Are the ear consciousness realm, nose consciousness realm, tongue

consciousness realm, body consciousness realm, and conscious consciousness realm different from dharma realm, realness, and reality?

"World-Honored One, is the eye contact different from dharma realm, realness, and reality? Are the ear, nose, tongue, body, and conscious contacts different from dharma realm, realness, and reality?

"World-Honored One, are the feelings produced by eye contact different from dharma realm, realness, and reality? Are the feelings produced by ear, nose, tongue, body, and conscious contacts different from dharma realm, realness, and reality?

"World-Honored One, is the earth realm different from dharma realm, realness, and reality? Are the water, fire, wind, space, and consciousness realms different from dharma realm, realness, and reality?

"World-Honored one, are the cause and condition different from dharma realm, realness, and reality? Are the consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes different from dharma realm, realness, and reality?

"World-Honored One, are the dharmas caused by conditions different from dharma realm, realness, and reality?

"World-Honored One, is ignorance different from dharma realm, realness, and reality? Are action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset different from dharma realm, realness, and reality?

"World-Honored One, is giving paramita different from dharma realm, realness, and reality? Are pure precept, forbearance, diligence, meditation, and prajna paramitas different from dharma realm, realness, and reality?

"World-Honored One, are the four meditations different from dharma realm, realness, and reality? Are the four immeasurable minds and four formless concentrations different from dharma realm, realness, and reality?

“World-Honored One, do the four bases of mindfulness differ from dharma realm, realness, and reality? Do the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path differ from dharma realm, realness, and reality?

“World-Honored One, does the liberation gate of emptiness differ from dharma realm, realness, and reality? Do the liberation gates of formlessness and nonaspiration differ from dharma realm, realness, and reality?

“World-Honored One, does internal emptiness differ from dharma realm, realness, and reality? Do external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature differ from dharma realm, realness, and reality?

“World-Honored One, does the noble truth of suffering differ from dharma realm, realness, and reality? Do the cause of suffering, the cessation of suffering, and the path for the cessation of suffering differ from dharma realm, realness, and reality?

“World-Honored One, do the eight liberations differ from dharma realm, realness, and reality? Do the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations differ from dharma realm, realness, and reality?

“World-Honored One, do all dharani gates differ from dharma realm, realness, and reality? Do all samadhi gates differ from dharma realm, realness, and reality?

“World-Honored One, does the stage of ecstasy differ from dharma realm, realness, and reality? Do the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud differ from dharma realm, realness, and reality?

"World-Honored One, do the five eyes differ from dharma realm, realness, and reality? Do the six supernatural powers differ from dharma realm, realness, and reality?

"World-Honored One, do the Buddha's ten abilities differ from dharma realm, realness, and reality? Do the four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power differ from dharma realm, realness, and reality?

"World-Honored One, does great loving-kindness differ from dharma realm, realness, and reality? Do great compassion, great joy, and great equanimity differ from dharma realm, realness, and reality?

"World-Honored One, does staying in correct mindfulness differ from dharma realm, realness, and reality? Does dwelling in equanimity at all times differ from dharma realm, realness, and reality?

"World-Honored One, does the perfect knowledge of everything differ from dharma realm, realness, and reality? Do the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena differ from dharma realm, realness, and reality?

"World-Honored One, do the thirty-two perfect major marks differ from dharma realm, realness, and reality? Do the eighty distinguishing minor features differ from dharma realm, realness, and reality?

"World-Honored One, does the stream-entry effect differ from dharma, realness, and reality? Do the once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi differ from dharma realm, realness, and reality?

"World-Honored One, do all great bodhisattva actions differ from dharma realm, realness, and reality? Does the unsurpassed, perfect, and universal bodhi of the Buddhas differ from dharma realm, realness, and reality?

"World-Honored One, do the dharmas of the world differ from dharma realm, realness, and reality? Do the dharmas beyond the world differ from dharma realm, realness, and reality?

"World-Honored One, are the flawed dharmas different from dharma realm, realness, and reality? Are the flawless dharmas different from dharma realm, realness, and reality?

"World-Honored One, are the conditioned dharmas different from dharma realm, realness, and reality? Are the unconditioned dharmas different from dharma realm, realness, and reality?"

(Well-Appearing One asked are various dharmas of the world different from dharma realm, realness, and reality?)

The Buddha replied, "No, Well-Appearing One, matter is not different from dharma realm, realness, and reality; feeling, thinking, action, and consciousness are not different from dharma realm, realness, and reality.

"Well-Appearing One, the eye sphere is not different from dharma realm, realness, and reality; the ear, nose, tongue, body, and conscious spheres are not different from dharma realm, realness, and reality.

"Well-Appearing One, the sight sphere is not different from dharma realm, realness, and reality; the sound, smell, taste, touch, and mental-image spheres are not different from dharma realm, realness, and reality.

"Well-Appearing One, the eye realm is not different from dharma realm, realness, and reality; the ear, nose, tongue, body, and conscious realms are not different from dharma realm, realness, and reality.

"Well-Appearing One, the sight realm is not different from dharma realm, realness, and reality; the sound, smell, taste, touch, and mental-image realms are not different from dharma realm, realness, and reality.

"Well-Appearing One, the eye consciousness realm is not different from dharma realm, realness, and reality; the ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm are not different from dharma realm, realness, and reality.

“Well-Appearing One, the eye contact is not different from dharma realm, realness, and reality; the ear, nose, tongue, body, and conscious contacts are not different from dharma realm, realness, and reality.

“Well-Appearing One, the feelings produced by eye contact are not different from dharma realm, realness, and reality; the feelings produced by ear, nose, tongue, body, and conscious contacts are not different from dharma realm, realness, and reality.

“Well-Appearing One, the earth realm is not different from dharma realm, realness, and reality; the water, fire, wind, space, and consciousness realms are not different from dharma realm, realness, and reality.

“Well-Appearing One, the cause and condition is not different from dharma realm, realness, and reality; the consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes are not different from dharma realm, realness, and reality.

“Well-Appearing One, the dharmas caused by conditions are not different from dharma realm, realness, and reality.

“Well-Appearing One, ignorance is not different from dharma realm, realness, and reality; action, consciousness, name and condition, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are not different from dharma realm, realness, and reality.

“Well-Appearing One, giving paramita is not different from dharma realm, realness, and reality; pure precept, forbearance, diligence, meditation, and prajna paramitas are not different from dharma realm, realness, and reality.

“Well-Appearing One, the four meditations are not different from dharma realm, realness, and reality; the four immeasurable minds and four formless concentrations are not different from dharma realm, realness, and reality.

“Well-Appearing One, the four bases of mindfulness are not different from dharma realm, realness, and reality; the four correct endeavors, four bases of power, five roots, five powers,

seven factors for enlightenment, and noble eightfold path are not different from dharma realm, realness, and reality.

"Well-Appearing One, the liberation gate of emptiness is not different from dharma realm, realness, and reality; the liberation gates of formlessness and nonaspiration are not different from dharma realm, realness, and reality.

"Well-Appearing One, internal emptiness is not different from dharma realm, realness, and reality; external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are not different from dharma realm, realness, and reality.

"Well-Appearing One, the noble truth of suffering is not different from dharma realm, realness, and reality; the noble truths of the cause of suffering, the cessation of suffering, and path for the cessation of suffering are not different from dharma realm, realness, and reality.

"Well-Appearing One, the eight liberations are not different from dharma realm, realness, and reality; the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are not different from dharma realm, realness, and reality.

"Well-Appearing One, all dharani gates are not different from dharma realm, realness, and reality; all samadhi gates are not different from dharma realm, realness, and reality.

"Well-Appearing One, the stage of ecstasy is not different from dharma realm, realness, and reality; the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are not different from dharma realm, realness, and reality.

"Well-Appearing One, the five eyes are not different from dharma realm, realness, and reality; the six supernatural powers are not different from dharma realm, realness, and reality.

"Well-Appearing One, the Buddha's ten abilities are not different from dharma realm, realness, and reality; the four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power are not different from dharma realm, realness, and reality.

"Well-Appearing One, great loving-kindness is not different from dharma realm, realness, and reality; great compassion, great joy, and great equanimity are not different from dharma realm, realness, and reality.

"Well-Appearing One, staying in correct mindfulness is not different from dharma realm, realness, and reality; dwelling in equanimity at all times is not different from dharma realm, realness, and reality.

"Well-Appearing One, the perfect knowledge of everything is not different from dharma realm, realness, and reality; the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are not different from dharma realm, realness, and reality.

"Well-Appearing One, the thirty-two perfect major marks are not different from dharma realm, realness, and reality; the eighty distinguishing minor features are not different from dharma realm, realness, and reality.

"Well-Appearing One, the stream-entry effect is not different from dharma realm, realness, and reality; the once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi are not different from dharma realm, realness, and reality.

"Well-Appearing One, all great bodhisattva actions are not different from dharma realm, realness, and reality; the unsurpassed, perfect, and universal bodhi of the Buddhas is not different from dharma realm, realness, and reality.

"Well-Appearing One, the dharmas of the world are not different from dharma realm, realness, and reality; the dharmas beyond the world are not different from dharma realm, realness, and reality.

"Well-Appearing One, the flawed dharmas are not different from dharma realm, realness, and reality; the flawless dharmas are not different from dharma realm, realness, and reality.

"Well-Appearing One, the conditioned dharmas are not different from dharma realm, realness, and reality; the unconditioned dharmas are not different from dharma realm, realness, and reality."

(The Buddha replied that all dharmas are not different from dharma realm, realness, and reality.)

In the meantime, the long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, if matter, feeling, thinking, action, and consciousness are not different from dharma realm, realness, and reality; World-Honored One, if the eye, ear, nose, tongue, body, and conscious spheres are not different from dharma realm, realness, and reality; World-Honored One, if the sight, sound, smell, taste, touch, and mental-image spheres are not different from dharma realm, realness, and reality; World-Honored One, if the eye, ear, nose, tongue, body, and conscious realms are not different from dharma realm, realness, and reality; World-Honored One, if the sight, sound, smell, taste, touch, and mental-image realms are not different from dharma realm, realness, and reality; World-Honored One, if the eye consciousness realm, ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm are not different from dharma realm, realness, and reality; World-Honored One, if the eye, ear, nose, tongue, body, and conscious contacts are not different dharma realm, realness, and reality; World-Honored One, if the feelings produced by eye, ear, nose, tongue, body, and conscious contacts are not different from dharma realm, realness, and reality; World-Honored One, if the earth, water, fire, wind, space, and consciousness realms are not different from dharma realm, realness, and reality; World-Honored One, if the cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes are not different from dharma realm, realness, and reality; World-Honored One, if the dharmas caused by conditions are not different from dharma realm, realness, and reality; World-Honored One, if ignorance, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are not different from dharma realm, realness, and reality; World-Honored One, if giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are not different from dharma realm, realness, and reality; World-Honored One, if the four meditations, four immeasurable minds, and four formless concentrations are not different from dharma realm, realness, and reality; World-Honored One, if the four bases of

mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are not different from dharma realm, realness, and reality; World-Honored One, if the liberation gates of emptiness, formlessness, and nonaspiration are not different from dharma realm, realness, and reality; World-Honored One, if internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are not different from dharma realm, realness, and reality; World-Honored One, if the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are not different from dharma realm, realness, and reality; World-Honored One, if the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are not different from dharma realm, realness, and reality; World-Honored One, if all dharani gates and all samadhi gates are not different from dharma realm, realness, and reality; World-Honored One, if the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are not different from dharma realm, realness, and reality; World-Honored One, if the five eyes and six supernatural powers all are not different from dharma realm, realness, and reality; World-Honored One, if the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power are not different from dharma realm, realness, and reality; World-Honored One, if great loving-kindness, great compassion, great joy, and great equanimity are not different from dharma realm, realness, and reality; World-Honored One, if staying in correct mindfulness and dwelling in equanimity all times are not different from dharma realm, realness, and reality; World-Honored One, if the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are not different from dharma realm, realness, and reality; World-Honored One, if the thirty-two perfect major marks and eighty distinguishing minor features are different from dharma realm, realness, and reality; World-Honored One, if the

stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi are not different from dharma realm, realness, and reality; World-Honored One, if all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi are not different from dharma realm, realness, and reality; World-Honored One, if the dharmas of the world and the dharmas beyond the world are not different from dharma realm, realness, and reality; World-Honored One, if the flawed dharmas and flawless dharmas are not different from dharma realm, realness, and reality; World-Honored One, if the conditioned dharmas and unconditioned dharmas are not different from dharma realm, realness, and reality, then why does the World-Honored One establish the black dharmas that cause negative effect maturing at different times and in different types, such as rebirths in hells, the realm of animals, realm of ghosts, and so forth? Why does the World-Honored One establish the white dharmas that cause positive effects maturing at different times and in different types, such as rebirths in human world and heaven? Why does the World-Honored One establish the black and white dharmas that cause negative and positive effects maturing at different times and in different types, such as rebirths partially in the realms of animals and ghosts and partially in human world? Why does the World-Honored One establish neither black nor white dharmas that cause neither negative nor positive effects maturing at different times and in different types, such as the stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, and the unsurpassed, perfect, and universal bodhi?"

(Well-Appearing One further asked if all dharmas are not different from dharma realm, realness, and reality, why does the World-Honored One establish various realms to differentiate among all dharmas?)

The Buddha replied, "Well-Appearing One, it is in terms of the worldly perspective instead of ultimate meaning to establish differences in causes and effects. That is, in terms of ultimate meaning, there are no differences in causes and effects. Why? Well-Appearing One, in terms of ultimate meaning, the natures of all dharmas do not have differentiation, speech, and demonstration, let alone there are differences in causes and effects.

(The Buddha replied that it is in terms of worldly perspective to do so. In terms of ultimate meaning, all dharmas have no different causes and effects. They have no arising, extinction,

contamination, and purification. They are empty in final analysis; they are also empty in temporality and in nontemporality.)

"Well-Appearing One, in ultimate meaning, matter, feeling, thinking, action, and consciousness have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

"Well-Appearing One, in ultimate meaning, the eye, ear, nose, tongue, body, and conscious spheres have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

"Well-Appearing One, in ultimate meaning, the sight, sound, smell, taste, touch, and mental-image spheres have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

"Well-Appearing One, in ultimate meaning, the eye, ear, nose, tongue, body, and conscious realms have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

"Well-Appearing One, in ultimate meaning, the sight, sound, smell, taste, touch, and mental-image realms have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

"Well-Appearing One, in ultimate meaning, the eye consciousness realm, ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

"Well-Appearing One, in ultimate meaning, the eye, ear, nose, tongue, body, and conscious consciousness contacts have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

“Well-Appearing One, in ultimate meaning, the feelings produced by eye, ear, nose, tongue, body, and conscious contacts have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

“Well-Appearing One, in ultimate meaning, the earth, water, fire, wind, space, and consciousness realms have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

“Well-Appearing One, in ultimate meaning, the cause and condition, consecutive sequence of thoughts, the conditions that stimulate the mind, and conditions that reinforce main causes have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

“Well-Appearing One, in ultimate meaning, the dharmas caused by conditions have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

“Well-Appearing One, in ultimate meaning ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

“Well-Appearing One, in ultimate meaning, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

“Well-Appearing One, in ultimate meaning, the four meditations, four immeasurable minds, and four formless concentrations have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

“Well-Appearing One, in ultimate meaning, the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

“Well-Appearing One, in ultimate meaning, the liberation gates of emptiness, formlessness, and nonaspiration have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

“Well-Appearing One, in ultimate meaning, internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

“Well-Appearing One, in ultimate meaning, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

“Well-Appearing One, in ultimate meaning, the eight liberations, eight vexation-overcoming meditations, nine concentrations, and ten universal contemplations have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

“Well-Appearing One, in ultimate meaning, all dharani gates and all samadhi gates have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

“Well-Appearing One, in ultimate meaning, the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

"Well-Appearing One, in ultimate meaning, the five eyes and six supernatural powers have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

"Well-Appearing One, in ultimate meaning, the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

"Well-Appearing One, in ultimate meaning, great loving-kindness, great compassion, great joy, and great equanimity have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

"Well-Appearing One, in ultimate meaning, staying in correct mindfulness and dwelling in equanimity at all times have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

"Well-Appearing One, in ultimate meaning, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

"Well-Appearing One, in ultimate meaning, the thirty-two perfect major marks and eighty distinguishing minor features have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

"Well-Appearing One, in ultimate meaning, the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

"Well-Appearing One, in ultimate meaning, all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas have no arising, extinction,

contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

"Well-Appearing One, in ultimate meaning, the dharmas of the world and the dharmas beyond the world have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

"Well-Appearing One, in ultimate meaning, the flawed dharmas and flawless dharmas have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality.

"Well-Appearing One, in ultimate meaning, the conditioned dharmas and unconditioned dharmas have no arising, extinction, contamination, and purification. It is because of emptiness in the final analysis and emptiness of nontemporality."

At that time, the long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, if the differences between causes and effects are established in terms of the worldly perspective, then will all ordinary sentient beings attain stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, or anuttara-samyak-sambodhi?"

The Buddha replied, "What do you think about this? Do all ignorant sentient beings know the worldly meaning and ultimate meaning as they really are? If they did, they would have attained the stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, or anuttara-samyak-sambodhi. If they do not know the worldly meaning and ultimate meaning as they really are, they must not have cultivated and attained holy paths, so how can they attain holy effects? Only the ones who know the worldly meaning and ultimate meaning as they really can cultivate and attain holy effects."

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, can one attain holy effects by cultivating holy paths?"

The Buddha replied, "No, Well-Appearing One, no one can attain holy effects by cultivating or not cultivating holy path. No one can attain holy effects by staying away from or dwelling in holy path. Why? Well-Appearing One, in ultimate meaning, both path and holy

effects are unattainable. Therefore, Well-Appearing One, when practicing the fathomless prajna paramita, although great bodhisattvas have established different holy effects for sentient beings, they do not differentiate if holy effects are established in conditioned realm or unconditioned realm."

At that time, the long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, if great bodhisattvas do not differentiate among holy effects established in conditioned realm or unconditioned realm, why does the World-Honored One say that the practitioners will attain stream-entry effect when terminating the three bonds; the practitioners will attain once-return effect when their greed and anger become slight; the practitioners will attain nonreturn effect when terminating the five lower bonds in the realm of desire; the practitioners will attain arhat effect when terminating the five upper bonds in the realm of form and the realm of formlessness; the practitioners will attain self-enlightenment bodhi when ceasing the causes of suffering; and the practitioners will attain the unsurpassed, perfect, and universal bodhi when terminating permanently enduring disposition? World-Honored One, I still cannot understand the meaning of the Buddha's teaching when you say great bodhisattvas do not differentiate between holy effects in conditioned realm and unconditioned realm."

The Buddha asked Well-Appearing One, "What do you think about this? Are the so-called stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, and the unsurpassed, perfect, and universal bodhi of the Buddhas the conditioned dharmas or unconditioned dhamas?"

Well-Appearing One answered, "These holy effects are unconditioned dharmas; they are not conditioned dharmas."

The Buddha asked Well-Appearing One, "Is there differentiation within unconditioned dharmas?"

Well-Appearing One replied, "No, World-Honored One. No, Well-Gone One."

The Buddha said to Well-Appearing One, "What do you think about this? If good gentlemen, good gentlewomen, and so forth fully understand that all conditioned and unconditioned dharmas are with one only form, namely, formlessness, will these good

gentlemen, gentlewomen, and so forth differentiate between conditioned dharmas and unconditioned dharmas?"

Well-Appearing One replied: "No, World-Honored One. No, Well-Gone One."

The Buddha said to Well-Appearing One again, "So, when practicing the fathomless prajna paramita, great bodhisattvas should not differentiate among the forms of the dharmas, saying that they are internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, or emptiness of selfless self-nature.

"Well-Appearing One, great bodhisattvas should not only stay away from attachment to dharmas themselves but also teach others to stay away from attachment. That is, they will not be attached to giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; realness, dharma realm, and so forth, and the realm of the inconceivable; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the liberation gates of emptiness, formlessness, and nonaspiration; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all dharani gates and all samadhi gates; the ten stages of bodhisattva; the five eyes and six supernatural powers;

the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. As they are free from attachment, they are not hindered wherever they go.

"Like the transformed ones made by the Thus-Comers, who practice giving, pure precept, forbearance, diligence, meditation, and prajna paramitas to assist sentient beings to attain nirvana but will not receive or be attached to the effects. They practice the four meditations, four immeasurable minds, and four formless concentrations to assist sentient beings to attain nirvana but will not receive or be attached to the effects. They practice the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path to assist sentient beings to attain nirvana but will not receive or be attached to the effects. They practice internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature to assist sentient beings to attain nirvana but will not receive or be attached to the effects. They practice the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering to assist sentient beings to attain nirvana but will not receive or be attached to the effects. They practice the liberation gates of emptiness, formlessness, and nonaspiration to assist sentient beings to attain nirvana but will not receive or be attached to the effects. They practice the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations to assist sentient beings to attain nirvana but will not receive or be attached to the effects. They practice all dharani gates and all samadhi gates to assist sentient beings to attain nirvana but will not receive or be attached to the effects. They practice the ten stages of bodhisattva to assist sentient beings to attain nirvana but will not

receive or be attached to the effects. They practice the five eyes and six supernatural powers to assist sentient beings to attain nirvana but will not receive or be attached to the effects. They practice the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power to assist sentient beings to attain nirvana but will not receive or be attached to the effects. They practice staying in correct mindfulness and dwelling in equanimity at all times to assist sentient beings to attain nirvana but will not receive or be attached to the effects. They practice the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena to assist sentient beings to attain nirvana but will not receive or be attached to the effects. So do great bodhisattvas, who do not dwell in various dharmas when practicing the fathomless prajna paramita. They do not dwell in the dharmas of the world or the dharmas beyond the world, the flawed dharmas or the flawless dharmas, and the conditioned or unconditioned dharmas. They thus are not hindered by all dharmas. Why? It is because they have fully known the forms of all dharmas as they really are."

(The Buddha taught that great bodhisattvas do not differentiate among all dharmas or dwell in them with attachment to demonstrate for sentient beings the emptiness of all dharmas.)

## Chapter 69

## The Equality of All Dharmas

### Section 1

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how do great bodhisattvas get to fully know the forms of all dharmas as they really are when practicing the fathomless prajna paramita?”

The Buddha replied, “Well-Appearing One, like the transformed ones made by Thus-Comer, who do not practice greed, anger, and ignorance, nor do they practice matter, feeling, thinking, action, and consciousness; the eye, ear, nose, tongue, body, and conscious spheres; the sight, sound, smell, taste, touch, and mental-image spheres; the eye, ear, nose, tongue, body, and conscious realms; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body, and conscious consciousness realms; the eye, ear, nose, tongue, body, and conscious contacts; the feelings produced by eye, ear, nose, tongue, body, and conscious contacts; the earth, water, fire, wind, space, and consciousness realms; the cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes; the dharmas caused by conditions; ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth old age, death, worry, sorrow, misery, anxiety, and upset. They do not practice giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; realness, dharma realm, and so forth, and the realm of the inconceivable; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all dharani gates and all samadhi gates; the stages of ecstasy, freedom from defilement, emitting light, flaming wisdom, being extremely difficult to be

surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power; great loving-kindness, great compassion, great joy, and great equanimity; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; the thirty-two perfect major marks features and eighty distinguishing minor features; the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi; all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas; the inner dharmas and outer dharmas, the hidden roots of vexations and complicated bonds, the dharmas of the world and beyond the world, the flawed and flawless dharmas, the conditioned and unconditioned dharmas, and various paths and the effects of the paths. So do great bodhisattvas, who do not practice all dharmas when practicing the fathomless prajna paramita, thus can fully know the forms of all dharmas as they really are. They do not differentiate among various dharma natures."

(The Buddha taught that great bodhisattvas should do as the transformed ones, who do not practice the negative dharmas, the five aggregates, six inner and outer spheres, various superior holy dharmas, and all kinds of dharmas with differentiation and attachment to fully know the real forms of all dharmas.)

At that time, the long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, how do the transformed ones made by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones manifest the cultivation of the holy paths?"

The Buddha replied to Well-Appearing One, "The transformed ones made by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones cultivate the holy paths without contamination or purification; they do not reincarnate in birth and death through the five destinies."

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, how do great bodhisattvas learn to fully know that all dharmas are not real when practicing the fathomless prajna paramita?”

The Buddha said to Well-Appearing One, “What do you think about this? Are the transformed ones made by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones real? Do they have contamination and purification? Do they reincarnate in birth and death through the five destinies?”

Well-Appearing One replied: “No, World-Honored One. No, Well-Gone One. The transformed ones made by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are not real; they do not have contamination or purification, nor do they reincarnate in birth and death through the five destinies.”

The Buddha said, “Well-Appearing One, so are great bodhisattvas. When they practice the fathomless prajna paramita, they should fully know the real forms of all dharmas; namely, they know that all dharmas are not real.”

(But how do great bodhisattvas learn to know the real forms of all dharmas? Well-Appearing One asked. The Buddha replied that they should realize that all dharmas, like the transformed things, are not real.)

At that time, the long-lived sage Well-Appearing One said the Buddha, “World-Honored One, are matter, feeling, thinking, action, and consciousness like transformed things? Are the eye, ear, nose, tongue, body, and conscious spheres like transformed things? Are the sight, sound, smell, taste, touch, and mental-image spheres like transformed things? Are the eye, ear, nose, tongue, body, and conscious realms like transformed things? Are the eye consciousness realm, ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm like transformed things? Are the eye, ear, nose, tongue, body, and conscious contacts like transformed things? Are the feelings produced by eye, ear, nose, tongue, body, and conscious contacts like transformed things? Are the causes and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes like transformed things? Are the dharmas caused by

conditions like transformed things? Are ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, worry, sorrow, misery, anxiety, and upset like transformed things? Are the dharmas of the world and beyond the world like transformed things? Are the flawed and flawless dharmas like transformed things? Are the conditioned and unconditioned dharmas like transformed things?

The Buddha told Well-Appearing One, “Yes, it is as you say. All dharmas are like transformed things.”

Fascicle 384

Chapter 69

The Equality of All Dharmas

Section 2

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if all dharmas are like transformed things, then matter, feeling, thinking, action, and consciousness are not real; the eye, ear, nose, tongue, body, and conscious spheres are not real; the sight, sound, smell, taste, touch, and mental-image spheres are not real; the eye, ear, nose, tongue, body, and conscious realms are not real; the sight, sound, smell, taste, touch, and mental-image realms are not real; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are not real; the eye, ear, nose, tongue, body, and conscious contacts are not real; the feelings produced by eye, ear, nose, tongue, body, and conscious contacts are not real; the earth, water, fire, wind, space, and consciousness realms are not real; the cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes are not real; the dharmas caused by conditions are not real; ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are not real; the dharmas of the world and beyond the world are not real; the flawed and flawless dharmas are not real; the conditioned and unconditioned dharmas are not real; the contaminated and purified dharmas are not real; and the reincarnation of birth and death in the five destinies is not real. Given this truth, how do great bodhisattvas, as superior beings, offer services to ordinary sentient beings?”

(Well-Appearing One asked, if all dharmas are not real, how do great bodhisattvas serve sentient beings?)

The Buddha replied by asking Well-Appearing One, “What do you think about this? When great bodhisattvas began to practice the bodhisattva path, did they have the vision that sentient beings would be liberated from the destinies of hells, the realm of animals, realm of ghosts, human world, and heaven?”

Well-Appearing One replied, “No, World-Honored One. No, Well-Gone One.”

The Buddha said to Well-Appearing One, “You are right. When great bodhisattvas began to practice the bodhisattva path, they did not have the vision that sentient beings would be liberated from the realms of desire, form, and formlessness. Why? Well-Appearing One, the great bodhisattvas have fully known that all dharmas are unreal like transformed things.”

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, if the great bodhisattvas have fully known that all dharmas are illusory and unreal, why do they cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas? Why do they cultivate the four meditations, four immeasurable minds, and four formless concentrations? Why do they cultivate the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path? Why do they cultivate the liberation gates of emptiness, formlessness, and nonaspiration? Why do they cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations? Why do they cultivate all dharani gates and all samadhi gates? Why do they cultivate the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud? Why do they cultivate the five eyes and six supernatural powers? Why do they cultivate the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha’s wisdom and power? Why do they cultivate staying in correct mindfulness and dwelling in equanimity at all times? Why do they cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena? Why do they cultivate all great bodhisattva actions? Why do they cultivate the unsurpassed, perfect, and universal bodhi of the Buddhas? Why do they dignify and purify Buddha lands? Why do they assist sentient beings to mature?”

(Well-Appearing One asked again that if great bodhisattvas know that all dharmas are illusory and unreal, why do they cultivate various superior holy dharmas?)

The Buddha replied to Well-Appearing One, “If sentient beings realize that all dharmas are unreal like transformed things, great bodhisattvas do not need to practice the bodhisattva path for immeasurable kalpas for the sake of sentient beings. Because sentient beings do not realize that all dharmas are unreal like transformed things, great bodhisattvas must practice the bodhisattva path for immeasurable kalpas for the sake of sentient beings. On the other hand, Well-Appearing One, if great bodhisattvas do not know that all dharmas are unreal like transformed things, they will not practice the bodhisattva path to dignify and purify Buddha lands and assist sentient beings to mature for immeasurable kalpas. Because great bodhisattvas fully know that all dharmas are unreal like transformed things, they practice the bodhisattva path, dignify and purify Buddha lands, and assist sentient beings to mature for immeasurable kalpas for the sake of sentient beings.”

(The Buddha replied that if sentient beings know that all dharmas are unreal, great bodhisattvas will not need to cultivate various holy dharmas for the sake of sentient beings. If great bodhisattvas do not know that all dharmas are unreal, they will not practice the bodhisattva path to assist sentient beings to mature and dignify and purify Buddha lands.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if all dharmas are like dreams, illusions, echoes, images, shadows, illusory images of water under sunlight, transformed things, and mirages, then where do sentient beings live, from which great bodhisattvas relieve them when practicing the fathomless prajna paramita?”

The Buddha replied to Well-Appearing One, “The sentient beings live in the deluded differentiation of name and form, from which great bodhisattvas will relieve them when practicing the fathomless prajna paramita.”

(The Buddha taught that sentient beings live in the deluded differentiation of name and form, from which great bodhisattvas relieve them.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, what is name? What is form?”

The Buddha replied, “Name is a provisionally established guest who comes from outside. We give a name to some dharmas and another name to other dharmas. Therefore, matter, feeling, thinking, action, and consciousness are names. The eye, ear, nose, tongue, body, and conscious spheres are names. The sight, sound, smell, taste, touch, and mental-image spheres are names. The eye, ear, nose, tongue, body, and conscious realms are names. The sight, sound, smell, taste, touch, and mental-image realms are names. The eye, ear, nose, tongue, body, and conscious consciousness realms are names. Man and woman are names. Small and large are names. Hells, the realm of animals, the realm of ghosts, human world, and heaven are names. The dharmas of the world and beyond the world, the flawed and flawless dharmas, and the conditioned and unconditioned dharmas are names. Stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi are names. All great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas are names. The ordinary sentient being, voice-hearer, self-enlightened one, bodhisattva, and Thus-Comer are names.

“Well-Appearing One, all these names are provisionally established to represent various meanings, so all the names are not real. As the conditioned dharmas are names, so are the unconditioned dharmas, and both are not real. But ignorant ordinary sentient beings hold deluded attachment to them. When practicing the fathomless prajna paramita, great bodhisattvas will expediently and skillfully teach ordinary sentient beings to stay far away from the attachment. They say, ‘The names are caused by differentiation and delusion; they are provisionally established by the combination of causes and conditions. Therefore, you should not be attached to names because they are not real; rather, their self-natures are empty. The wise ones should not be attached to empty dharmas.’ Well-Appearing One, when practicing the fathomless prajna paramita, great bodhisattvas should expediently and skillfully teach sentient beings the way of getting away from the names.”

(The Buddha explained the meaning of name, and taught how great bodhisattvas teach sentient beings the real meaning of all names.)

“Well-Appearing One, this is name. Then what is form?

“Well-Appearing One, there are two kinds of forms, to which ignorant ordinary sentient beings are attached. What are they? They are the forms with matters and the forms without

matters. What are the forms with matters? Well-Appearing One, the ignorant sentient beings differentiate and instantaneously become attached to all matters in the past, future, and present, including the matters inside or outside, coarse or fine, inferior or superior, and far away or not far away. These are the forms of matters. What are the forms without matters? Well-Appearing One, the ignorant sentient beings grasp the forms of all dharmas that are without matters, differentiate among them, and thus give rise to various vexations. These are the forms without matters to which ignorant sentient beings become attached. When practicing the fathomless prajna paramita, great bodhisattvas will expediently and skillfully teach sentient beings to stay away from these two kinds of forms and dwell peacefully in the realm of formlessness. Although they teach sentient beings to dwell peacefully in the realm of formlessness, they will not let them fall in extremity and differentiate between form and formlessness. Therefore, when practicing the fathomless prajna paramita, great bodhisattvas should expediently and skillfully guide sentient beings to stay away from various forms and dwell in the realm of formlessness without attachment."

(The Buddha further explained the meanings of two kinds of form: the forms with matters and the forms without matters. Great bodhisattvas should teach sentient beings expediently and skillfully so that they will not be attached to form or formlessness, or become attached to their differentiation.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, if all dharmas are only the names and forms, and all the names and forms are provisionally established and without real natures, then how will great bodhisattvas increase their own and others' virtuous dharmas when practicing the fathomless prajna paramita? How will they fulfill various stages of cultivation step by step through the increase of virtuous dharmas to assist various sentient beings to attain and dwell peacefully in the effects of the three vehicles according to individual differences?"

(Well-Appearing One asked again that if all dharmas are only the names and forms, and they are unreal, then how can great bodhisattvas increase their own virtues and others' virtues to help sentient beings achieve and dwell in the effects of the three vehicles?)

The Buddha replied to Well-Appearing One, “If there is any dharma that is real and its name and form are not provisionally established, then great bodhisattvas will not be able to increase their own and others’ virtuous dharmas when practicing the fathomless prajna paramita.

“Well-Appearing One, because all dharmas do not have a little bit of real nature and their names and forms are provisionally established, great bodhisattvas are able to adopt formlessness as skillful means to fulfill prajna paramita, meditation paramita, diligence paramita, forbearance paramita, pure-precept paramita, and giving paramita; the four meditation, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all dharani gates and all samadhi gates; the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; the five eyes and six supernatural powers; the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha’s wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, and fulfill their own and others’ virtuous dharmas.”

(The Buddha replied that because all dharmas are only the names and forms and are unreal, great bodhisattvas can adopt formlessness as skillful means to fulfill various superior holy dharmas and assist sentient beings to fulfill their virtuous dharmas.)

"Therefore, Well-Appearing One, because all dharmas do not have a little bit of real nature but have provisionally established names and forms, great bodhisattvas can stay away from upside-down attachment and thus increase their own and others' virtuous dharmas.

"Furthermore, Well-Appearing One, if in various dharmas there were a real form as little as a piece of hair, then great bodhisattvas would not realize all dharmas as formless, no mindfulness, no intentions, and flawless when practicing the fathomless prajna paramita; they would not attain the unsurpassed, perfect, and universal bodhi and establish sentient beings in flawless dharmas. Why? Well-Appearing One, it is because all flawless dharmas are formless and without mindfulness and intentions.

"Therefore, Well-Appearing One, when practicing the fathomless prajna paramita, great bodhisattvas should establish sentient beings in flawless dharmas. This will be a real benefit for them."

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, if all dharmas are without flaws, forms, mindfulness, and intentions, why does the World-Honored One say that these are the dharmas of the world and those are the dharmas beyond the world, these are flawed dharmas and those are flawless dharmas, these are conditioned dharmas and those are unconditioned dharmas, these are guilty dharmas and those are guiltless dharmas, these are controversial dharmas and those are not controversial dharmas, these are drifting dharmas and those are not drifting dharmas, these are dharmas shared by others and those are dharmas not shared by others, these are the dharmas of voice-hearer and those are the dharmas of self-enlightened one, and these are the dharmas of great bodhisattva and those are the dharmas of the Thus-Comer?"

(Well-Appearing One asked again that if all dharmas are without flaws, forms, mindfulness, and intentions, why does the World-Honored One distinguish between various kinds of dharmas?)

The Buddha replied to Well-Appearing One by asking, “What do you think about this? Are the dharmas of the world and so forth different from the flawless dharmas that are without forms, mindfulness and so forth?”

Well-Appearing One replied, “No, World-Honored One. No, Well-Gone One.”

The Buddha asked Well-Appearing One, “What do you think about this? Are the dharmas of voice-hearer and so forth different from the flawless dharmas that are without forms, mindfulness and so forth?”

Well-Appearing One replied, “No, World-Honored One. No, Well-Gone One.”

The Buddha asked Well-Appearing One, “Are dharmas of the world and so forth equivalent to the flawless dharmas which are without forms, mindfulness, and so forth?”

Well-Appearing One replied, “Yes, World-honored One. Yes, Well-Gone One.”

The Buddha asked Well-Appearing One, “Are the stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, great bodhisattva actions, and the unsurpassed, perfect, and universal bodhi of the Buddhas equivalent to the flawless dharmas which are without forms, mindfulness, and so forth?”

Well-Appearing One replied, “Yes, World-Honored One. Yes, Well-Gone One.”

The Buddha said, “Well-Appearing One, because of this cause and condition, you must know that all dharmas are without forms, mindfulness, and so forth.

“Well-Appearing One, if great bodhisattvas learn that all dharmas are without forms, mindfulness, and intentions, they will be able to foster the virtuous dharmas that they practice. Namely, they will foster giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the

final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the liberation gates of emptiness, formlessness, and nonaspiration; all dharani gates and all samadhi gates; the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power; great loving-kindness, great compassion, great joy, and great equanimity; staying in correct mindfulness and dwelling in equanimity at all times; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. All these Buddha dharmas will be fostered through learning the nonexistence of forms, mindfulness, and intentions. Why? Well-Appearing One, it is because the three liberation gates can absorb all exquisite virtuous dharmas. Why? Well-Appearing One, the liberation gate of emptiness will enable one to contemplate the particular characteristics of all dharmas as empty; the liberation gate of formlessness will enable one to contemplate all dharmas as far apart from forms; and the liberation gate of nonaspiration will enable one to contemplate all dharmas as far apart from aspirations. Staying with these three gates will absorb and foster various superior dharmas, while staying away from three gates will prevent superior virtuous dharmas from growing."

(The Buddha said that to learn all dharmas as without forms, mindfulness, and intentions will increase virtuous dharmas that one practices.)

"Furthermore, Well-Appearing One, if great bodhisattvas can learn the three liberation gates, they are able to learn the five aggregates and the twelve chains of dependent arising; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness,

emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; realness, dharma realm, dharma nature, the nature of nonarising, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; giving, pure precept, forbearance, diligence, meditation, prajna, expedient skillfulness, exquisite aspiration, abilities, and perfect knowledge paramitas; the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all dharani gates and all samadhi gates; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power; great loving-kindness, great compassion, great joy, and great equanimity; staying in correct mindfulness and dwelling in equanimity at all times; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. They also are able to dignify and purify Buddha lands and assist sentient beings to mature, and learn the rest of immeasurable and boundless Buddha dharmas."

(The Buddha added that if great bodhisattvas can learn the three liberation gates of emptiness, formlessness, and nonaspiration, they also are able to learn the rest of virtuous holy dharmas well.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how should great bodhisattvas learn the five aggregates when cultivating prajna paramita?"

The Buddha replied to Well-Appearing One, “If great bodhisattvas know matter, feeling, thinking, action, and consciousness as they really are when cultivating prajna paramita, they do learn the five aggregates.

“Well-Appearing One, how do great bodhisattvas get to know matter as it really is when cultivating prajna paramita? Well-Appearing One, if great bodhisattvas know the forms, arising, extinction, and realness of matter as they really are, they do know matter as it really is.

“Well-Appearing One, how do great bodhisattvas get to know the forms of matter as they really are when cultivating prajna paramita? Well-Appearing One, if great bodhisattvas know that matter has leaks and cracks in the final analysis and that matter is not solid and is just like bubbles, Well-Appearing One, then they do know the forms of matter as they really are.

“Well-Appearing One, how do great bodhisattvas get to know the arising of matter as it really is when cultivating prajna paramita? Well-Appearing One, if great bodhisattvas, when cultivating prajna paramita, know that matter comes from nowhere and goes nowhere but is correspondent with the dharma of arising, then the great bodhisattvas know the arising of matter as it really is.

“Well-Appearing One, how do great bodhisattvas get to know the extinction of matter as it really is when cultivating prajna paramita? Well-Appearing One, if great bodhisattvas, when cultivating prajna paramita, know that matter comes from nowhere and goes nowhere but is correspondent with the dharma of extinction, then the great bodhisattvas know the extinction of matter as it really is.

“Well-Appearing One, how do great bodhisattvas get to know the realness of matter as it really is when cultivating prajna paramita? Well-Appearing One, if great bodhisattvas, when cultivating prajna paramita, know that the realness of matter is without arising and extinction, coming and going, contamination and purification, and addition and subtraction and also know that the realness of matter is as it has always been, is not illusory and is changeless, then the great bodhisattvas know the realness of matter as it really is.

(The Buddha taught how to know the forms, arising, extinction, an d realness of matter as they really are.)

“Well-Appearing One, how do great bodhisattvas get to know feeling as it really is when practicing prajna paramita? Well-Appearing One, if great bodhisattvas accurately know the forms, arising, extinction, and realness of feeling as they really are when practicing prajna paramita, they do know feeling as it really is.

“Well-Appearing One, how do great bodhisattvas get to know the forms of feeling as they really are when practicing prajna paramita? Well-Appearing One, if great bodhisattvas accurately know that feeling is in the final analysis like carbuncle, arrow, or floating bubbles, that it is illusory, not endurable, and it arises and extinguishes abruptly, they do know the forms of feeling as they really are.

“Well-Appearing One, how do great bodhisattvas get to know the arising of feeling as it really is when practicing prajna paramita? Well-Appearing One, if great bodhisattvas, when practicing prajna paramita, know accurately that feeling comes from nowhere and goes nowhere but is correspondent with the dharma of arising, then they do know the arising of feeling as it really is.

“Well-Appearing One, how do great bodhisattvas get to know the extinction of feeling as it really is when practicing prajna paramita? Well-Appearing One, if great bodhisattvas, when practicing prajna paramita, know accurately that feeling comes from nowhere and goes nowhere but is correspondent with the dharma of extinction, then they do know the extinction of feeling as it really is.

“Well-Appearing One, how do great bodhisattvas get to know the realness of feeling as it really is when practicing prajna paramita? Well-Appearing One, if great bodhisattvas, when practicing prajna paramita, know accurately that the realness of feeling is without arising and extinction, coming and going, contamination and purification, and addition and subtraction; that it is always as it has been, and is neither illusory nor changeable, so it is named realness, then the great bodhisattvas do know the realness of feeling as it really is.

(The Buddha taught how to learn the forms, arising, extinction, and realness of feeling as they really are.)

"Well-Appearing One, how do great bodhisattvas get to know thinking as it really is when practicing prajna paramita? Well-Appearing One, if great bodhisattvas, when practicing prajna paramita, know accurately the forms, arising, extinction, and realness of thinking as they really are, they do know thinking as it really is.

"Well-Appearing One, how do great bodhisattvas get to know the forms of thinking as they really are when practicing prajna paramita? Well-Appearing One, if great bodhisattvas, when practicing prajna paramita, know accurately that thinking is unattainable like illusory images of water under sunlight, and that thinking is caused by delusion and craving, is provisionally established and temporarily represented by language, then they do know the forms of thinking as they really are.

"Well-Appearing One, how do great bodhisattvas get to know the arising of thinking as it really is when practicing prajna paramita? Well-Appearing One, if great bodhisattvas, when practicing prajna paramita, know accurately that thinking comes from nowhere and goes nowhere but is correspondent with the dharma of arising, then they do know the arising of thinking as it really is.

"Well-Appearing One, how do great bodhisattvas get to know the extinction of thinking as it really is when practicing prajna paramita? Well-Appearing One, if great bodhisattvas, when practicing prajna paramita, know accurately that thinking comes from nowhere and goes nowhere but is correspondent with the dharma of extinction, then they do know the extinction of thinking as it really is.

"Well-Appearing One, how do great bodhisattvas get to know the realness of thinking as it really is when practicing prajna paramita? Well-Appearing One, if great bodhisattvas, when practicing prajna paramita, know accurately that the realness of thinking is without arising and extinction, coming and going, contamination and purification, and addition and subtraction; that it is always as it has been, and is neither illusory nor changeable so it is named realness, then they do know the realness of thinking as it really is.

(The Buddha taught how to know the forms, arising, extinction, and realness of thinking as they really are.)

“Well-Appearing One, how do great bodhisattvas get to know action as it really is when practicing prajna paramita? Well-Appearing One, if great bodhisattvas, when practicing prajna paramita, know accurately the forms, arising, extinction, and realness of action, they do know action as it really is.

“Well-Appearing One, how do great bodhisattvas know the forms of action as they really are when practicing prajna paramita? Well-Appearing One, if great bodhisattvas, when practicing prajna paramita, accurately know that action is like plantain and every leaf of which is unattainable in the final analysis, that one’s intelligence and ignorance and so forth are caused by conditions, and that karmas, vexations, and so forth are provisionally combined, then they do know the forms of action as they really are.

“Well-Appearing One, how do great bodhisattvas get to know the arising of action as it really is when practicing prajna paramita? Well-Appearing One, if great bodhisattvas, when practicing prajna paramita, know accurately that action comes from nowhere and goes nowhere but is correspondent with the dharma of arising when practicing prajna paramita, then they do know the arising of action as it really is.

“Well-Appearing One, how do great bodhisattvas get to know the extinction of action as it really is when practicing prajna paramita? Well-Appearing One, if great bodhisattvas, when practicing prajna paramita, know accurately that action comes from nowhere and goes nowhere but is correspondent with the dharma of extinction, then they do know the extinction of action as it really is.

“Well-Appearing One, how do great bodhisattvas get to know the realness of action as it really is when practicing prajna paramita? Well-Appearing One, if great bodhisattvas, when practicing prajna paramita, know accurately that the realness of action is without arising and extinction, coming and going, contamination and purification, and addition and subtraction; that it is always as it has been, and is neither illusory nor changeable so it is named realness, then they do know the realness of action as it really is.

(The Buddha taught how to learn the forms, arising, extinction, and realness of action as they really are.)

“Well-Appearing One, how do great bodhisattvas get to know consciousness as it really is when practicing prajna paramita? Well-Appearing One, if great bodhisattvas, when practicing prajna paramita, know accurately the forms, arising, extinction, and realness of consciousness, they do know consciousness as it really is.

“Well-Appearing One, how do great bodhisattvas get to know the forms of consciousness as they really are when practicing prajna paramita? Well-Appearing One, if great bodhisattvas, when practicing prajna paramita, know accurately that consciousness is like illusions, combined out of various conditions, provisionally created, and unattainable, they do know the forms of consciousness as they really are. A conjurer played tricks at the intersections of road and made transformed armed forces consisting of elephants, horses, cars, and infantry; this conjurer further made other transformed things that looked real but not. So is consciousness truly unattainable. Well-Appearing Ones, these are the forms of consciousness as they really are.

“Well-Appearing One, how do great bodhisattvas get to know the arising of consciousness as it really is when practicing prajna paramita? Well-Appearing One, if great bodhisattvas, when practicing prajna paramita, know accurately that consciousness comes from nowhere and goes nowhere but is correspondent with the dharma of arising, then they do know the arising of consciousness as it really is.

“Well-Appearing One, how do great bodhisattvas get to know the extinction of consciousness as it really is when practicing prajna paramita? Well-Appearing One, if great bodhisattvas, when practicing prajna paramita, know accurately that consciousness comes from nowhere and goes nowhere but is correspondent with the dharma of extinction, then they do know the extinction of consciousness as it really is.

“Well-Appearing One, how do great bodhisattvas get to know the realness of consciousness as it really is when practicing prajna paramita? Well-Appearing One, if great bodhisattvas, when practicing prajna paramita, know accurately that the realness of consciousness is without arising and extinction, coming and going, contamination and purification, and addition and deduction; that it is always as it has been, and is neither illusory nor changeable so it is named realness, then they do know the realness of consciousness as it really is.

(The Buddha taught how to learn the forms, arising, extinction, and realness of consciousness as they really are.)

"Furthermore, Well-Appearing One, if great bodhisattvas, when practicing prajna paramita, know accurately that matter and the self-nature of matter are empty, feeling and the self-nature of feeling are empty, thinking and the self-nature of thinking are empty, action and the self-nature of action are empty, and consciousness and the self-nature of consciousness are empty, Well-Appearing One, these great bodhisattvas are able to learn the five aggregates when practicing prajna paramita."

(The Buddha taught how great bodhisattvas learn the five aggregates.)

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how can great bodhisattvas learn the twelve spheres when cultivating prajna paramita?"

The Buddha replied to Well-Appearing One, "if great bodhisattvas, when practicing prajna paramita, know accurately that the eye, ear, nose, tongue, body, and conscious spheres and their self-natures are empty; the sight, sound, smell, taste, touch, and mental-image spheres and their self-natures are empty; and the inner spheres and outer spheres and their self-natures are empty, these great bodhisattvas are able to learn the twelve spheres."

(The Buddha taught how great bodhisattvas learn the twelve spheres.)

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how can great bodhisattvas learn the eighteen realms when practicing prajna paramita?"

The Buddha replied to Well-Appearing One, "if great bodhisattvas, when practicing prajna paramita, know accurately that the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact and their self-natures are empty; the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact and their self-natures are empty; the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact and their self-natures are empty; the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact and their self-natures are empty; the body realm, touch realm, body consciousness

realm, body contact, and the feelings produced by body contact and their self-natures are empty; the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact and their self-natures are empty, Well-Appearing One, they are able to know the eighteen realms as they really are when practicing prajna paramita."

(The Buddha taught how great bodhisattvas learn the eighteen realms.)

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how can great bodhisattvas learn the six realms when practicing prajna paramita?"

The Buddha replied to Well-Appearing One, "If great bodhisattvas, when practicing prajna paramita, know accurately that the earth, water, fire, wind, space, and consciousness realms and their self-natures are empty, Well-Appearing One, these great bodhisattvas are able to learn the six realms when practicing prajna paramita."

(The Buddha taught how great bodhisattvas learn the six fundamental elements of the world.)

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how can great bodhisattvas learn the four noble truths when practicing prajna paramita?"

The Buddha replied to Well-Appearing One, "If great bodhisattvas, when practicing prajna paramita, know accurately the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as they really are, they are able to learn the four noble truths.

"Well-Appearing One, how do great bodhisattvas get to know the noble truth of suffering as it really is when practicing prajna paramita? Well-Appearing One, if great bodhisattvas, when practicing prajna paramita, know accurately that suffering is the form of being compelled, and its self-nature is originally empty and far away from duality; that this is the truth for the holy ones; that suffering is realness and realness is suffering, both are neither dualistic nor separate, and only the real holy ones can know this truth, then Well-Appearing One, the great bodhisattvas do know the noble truth of suffering as it really is.

"Well-Appearing One, how do great bodhisattvas get to know the noble truth of the cause of suffering as it really is when practicing prajna paramita? Well-Appearing One, if great bodhisattvas, when practicing prajna paramita, know accurately that the cause of suffering is the form of arising and its self-nature is originally empty and far away from duality; that this is the truth for the holy ones; that the cause of suffering is realness and realness is the cause of suffering, both are neither dualistic nor separate, and only the real holy ones can know this truth, then Well-Appearing One, the great bodhisattvas indeed understand the noble truth of the cause of suffering as it really is.

"Well-Appearing One, how do great bodhisattvas get to know the noble truth of the cessation of suffering as it really is when practicing prajna paramita? Well-Appearing One, if great bodhisattvas, when practicing prajna paramita, know accurately that the cessation of suffering is the form of tranquility and its self-nature is originally empty and far away from duality; that this is the truth for the holy ones; that the cessation of suffering is realness and realness is the cessation of suffering, both are neither dualistic nor separate, and only the real holy ones can know this truth, then Well-Appearing One, they indeed understand the noble truth of the cessation of suffering as it really is.

"Well-Appearing One, how do great bodhisattvas get to know the noble truth of the path for the cessation of suffering as it really is when practicing prajna paramita? Well-Appearing One, if great bodhisattvas, when practicing prajna paramita, know accurately that the path for the cessation of suffering is the form of getting away, its self-nature is originally empty and far away from duality; that this is the truth for the holy ones only; that the path for the cessation of suffering is realness and realness is the path for the cessation of suffering, both are neither dualistic nor separate, and only the real holy ones can know this truth, then Well-Appearing One, they indeed understand the noble truth of the path for the cessation of suffering as it really is.

"Well-Appearing One, this is how great bodhisattvas learn to understand the four noble truths."

(The Buddha explained how great bodhisattvas get to know the four noble truths.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how can great bodhisattvas learn the four kinds of conditions when practicing prajna paramita?”

The Buddha replied to Well-Appearing One, “If great bodhisattvas, when practicing prajna paramita, know accurately the cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes, Well-Appearing One, they are able to learn the four kinds of conditions.

“Well-Appearing One, how do great bodhisattvas get to know accurately the cause and condition when practicing prajna paramita? Well-Appearing One, if great bodhisattvas, when practicing prajna parmita, know accurately that the cause and condition is the form of the seeds, its self-nature is originally empty and far away from duality, then Well-Appearing One, they do know the cause and condition as it really is.

“Well-Appearing One, how do great bodhisattvas get to know the consecutive sequence of thoughts as it really is when practicing prajna paramita? Well-Appearing One, if great bodhisattvas, when practicing prajna paramita, know accurately that the consecutive sequence of thoughts is the form of initiation and inspiration, its self-nature is originally empty and far away from duality, then Well-Appearing One, they do know the consecutive sequence of thoughts as it really is.

“Well-Appearing One, how do great bodhisattvas get to know the conditions that stimulate the mind as they really are when practicing prajna paramita? Well-Appearing One, if great bodhisattvas, when practicing prajna paramita, know accurately that the conditions that stimulate the mind are the form of holding and perseverance, their self-natures are originally empty and far away from duality, then Well-Appearing One, they do know the conditions that stimulate the mind as they really are.

“Well-Appearing One, how do great bodhisattvas get to know the conditions that reinforce main causes as they really are when practicing prajna paramita? Well-Appearing One, if great bodhisattvas, when practicing prajna paramita, know accurately the conditions that reinforce main causes are the form free from hindrance, their self-natures are originally empty

and far away from duality, then Well-Appearing One, they do know the conditions that reinforce main causes as they really are.

"Well-Appearing One, this is how great bodhisattvas are able to learn the four kinds of conditions."

(The Buddha explained how great bodhisattvas learn the four conditions.)

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how can great bodhisattvas learn the dharmas caused by conditions when practicing prajna paramita?"

The Buddha replied to Well-Appearing One, "If great bodhisattvas, when practicing prajna paramita, know accurately that all dharmas caused by conditions are without arising and extinction, discontinuation and permanence, sameness and difference, and coming and going; that they are apart from nonsensical arguments and their self-natures are tranquil and without craving, then Well-Appearing One, the great bodhisattvas are able to learn all dharmas caused by conditions when practicing prajna paramita."

(The Buddha explained how great bodhisattvas learn all dharmas caused by conditions.)

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how can great bodhisattvas learn the twelve chains of dependent arising when practicing prajna paramita?"

The Buddha replied to Well-Appearing One, "If great bodhisattvas, when practicing prajna paramita, know accurately that ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are without arising and extinction, contamination and purification, and their self-natures are originally empty and far away from duality, then Well-Appearing One, the great bodhisattvas are able to learn the twelve chains of dependent arising when practicing prajna paramita."

(The Buddha explained how great bodhisattvas learn the twelve chains of dependent origination.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how can great bodhisattvas learn internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature when practicing prajna paramita?”

The Buddha replied to Well-Appearing One, “If great bodhisattvas, when practicing prajna paramita, know accurately that internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are without self-natures and are unattainable, but in which one can peacefully dwell, then Well-Appearing One, the great bodhisattvas are able to learn internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature when practicing prajna paramita.”

(The Buddha explained how great bodhisattvas learn the twenty kinds of emptiness.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how can great bodhisattvas learn realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable when practicing prajna paramita?”

The Buddha replied to Well-Appearing One, “If great bodhisattvas, when practicing prajna paramita, know accurately that realness, dharma realm, and so forth, and the realm of the inconceivable are without nonsensical arguments and differentiation, but in which one can peacefully dwell, then Well Appearing, the great bodhisattvas are able to learn realness, dharma realm, and so forth, and the realm of the inconceivable when practicing prajna paramita.”

(The Buddha explained how great bodhisattvas learn realness, dharma realm, and so forth.)

Fascicle 385

Chapter 69

The Equality of All Dharmas

Section 3

(In the First Assembly)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how can great bodhisattvas learn giving, pure precept, forbearance, diligence, meditation, prajna, expedient skillfulness, exquisite aspiration, power, and perfect knowledge paramitas when practicing prajna paramita?”

The Buddha replied to Well-Appearing One, “If great bodhisattvas, when practicing prajna paramita, know accurately that giving paramita, pure-precept paramita, and so forth, and perfect knowledge paramita are without addition and subtraction, contamination and purification, and that they are without self-nature and unattainable but can be cultivated and learned, then Well-Appearing One, the great bodhisattvas are able to learn giving paramita, pure-precept paramita, and so forth, and perfect knowledge paramita when practicing prajna paramita.”

(The Buddha taught how great bodhisattvas learn various paramitas.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how can great bodhisattvas learn the stages of ecstasy, freedom from defilement, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud when practicing prajna paramita?”

The Buddha replied to Well-Appearing One, “If great bodhisattvas, when practicing prajna paramita, know accurately that the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are without addition and subtraction, contamination and purification, and that they are without self-nature and unattainable but can be cultivated and

learned, then Well-Appearing One, the great bodhisattvas able to learn the stage of ecstasy, and so forth, and stage of dharma cloud when practicing prajna paramita."

(The Buddha taught how great bodhisattvas learn the ten stages of bodhisattva.)

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how can great bodhisattvas learn the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path when practicing prajna paramita?"

The Buddha replied to Well-Appearing One, "If great bodhisattvas, when practicing prajna paramita, know accurately that the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are without addition and subtraction, contamination and purification, and that they are without self-nature and unattainable but can be cultivated and learned, then Well-Appearing One, the great bodhisattvas are able to learn the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path when practicing prajna paramita."

(The Buddha taught how great bodhisattvas learn the thirty-seven aids to enlightenment.)

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how can great bodhisattvas learn the four meditations, four immeasurable minds, and four formless concentrations when practicing prajna paramita?"

The Buddha replied to Well-Appearing One, "If great bodhisattvas, when practicing prajna paramita, know accurately that the four meditations, four immeasurable minds, and four formless concentrations are without addition and subtraction, contamination and purification, and that they are without self-nature and unattainable but can be cultivated and learned, then Well-Appearing One, the great bodhisattvas are able to learn the four meditations, four immeasurable minds, and four formless concentrations when practicing prajna paramita."

(The Buddha taught how great bodhisattvas learn the four meditations, four immeasurable minds, and four formless concentrations.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how can great bodhisattvas learn the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations when practicing prajna paramita?”

The Buddha replied to Well-Appearing One, “If great bodhisattvas, when practicing prajna paramita, know accurately that the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are without addition and subtraction, contamination and purification, and that they are without self-nature and unattainable but can be cultivated and learned, then Well-Appearing One, the great bodhisattvas are able to learn the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations when practicing prajna paramita.”

(The Buddha taught how great bodhisattvas learn the eight liberations, eight vexation-overcoming meditations, and so forth.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how can great bodhisattvas learn all dharani gates and all samadhi gates when practicing prajna paramita?”

The Buddha replied to Well-Appearing One, “If great bodhisattvas, when practicing prajna paramita, know accurately that all dharani gates and all samadhi gates are without addition and subtraction, contamination and purification, and that they are without self-nature and unattainable but can be cultivated and learned, then Well-Appearing One, the great bodhisattvas are able to learn all dharani gates and all samadhi gates when practicing prajna paramita.”

(The Buddha taught how great bodhisattvas learn all dharani gates and all samadhi gates.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how can great bodhisattvas learn the five eyes and six supernatural powers when practicing prajna paramita?”

The Buddha replied to Well-Appearing One, “If great bodhisattvas, when practicing prajna paramita, know accurately that the five eyes and six supernatural powers are without

addition and subtraction, contamination and purification, and that they are without self-nature and unattainable but can be cultivated and learned, then Well-Appearing One, the great bodhisattvas are able to learn the five eyes and six supernatural powers when practicing prajna paramita."

(The Buddha taught how great bodhisattvas learn the five eyes and six supernatural powers.)

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how can great bodhisattvas learn the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power when practicing prajna paramita?"

The Buddha replied to Well-Appearing One, "If great bodhisattvas, when practicing prajna paramita, know accurately that the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power are without addition and subtraction, contamination and purification, and that they are without self-nature and unattainable but can be cultivated and learned, then Well-Appearing One, the great bodhisattvas are able to learn the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power when practicing prajna paramita."

(The Buddha taught how great bodhisattvas learn the Buddha's ten abilities, four kinds of fearlessness, and so forth.)

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how can great bodhisattvas learn great loving-kindness, great compassion, great joy, and great equanimity when practicing prajna paramita?"

The Buddha replied to Well-Appearing One, "If great bodhisattvas, when practicing prajna paramita, know accurately that great loving-kindness, great compassion, great joy, and great equanimity are without addition and subtraction, contamination and purification, and that they are without self-nature and unattainable but can be cultivated and learned, then Well-Appearing One, the great bodhisattvas are able to learn great loving-kindness, great compassion, great joy, and great equanimity when practicing prajna paramita."

(The Buddha taught how great bodhisattvas learn great loving-kindness, great compassion, and so forth.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how can great bodhisattvas learn staying in correct mindfulness and dwelling in equanimity at all times when practicing prajna paramita?”

The Buddha replied to Well-Appearing One, “If great bodhisattvas, when practicing prajna paramita, know accurately that staying in correct mindfulness and dwelling in equanimity at all times are without addition and subtraction, contamination and purification, and that they are without self-nature and unattainable but can be cultivated and learned, then Well-Appearing One, the great bodhisattvas are able to learn staying in correct mindfulness and dwelling in equanimity at all times when practicing prajna paramita.”

(The Buddha taught how great bodhisattvas learn staying in correct mindfulness and dwelling in equanimity at all times.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how can great bodhisattvas learn the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena when practicing prajna paramita?”

The Buddha replied to Well-Appearing One, “If great bodhisattvas, when practicing prajna paramita, know accurately that the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are without addition and subtraction, contamination and purification, and that they are without self-nature and unattainable but can be cultivated and learned, then Well-Appearing One, the great bodhisattvas are able to learn the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena when practicing prajna paramita.”

(The Buddha taught how great bodhisattvas learn the three kinds of perfect knowledge.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how can great bodhisattvas learn to dignify and purify Buddha lands and assist sentient beings to mature when practicing prajna paramita?”

The Buddha replied to Well-Appearing One, “If great bodhisattvas, when practicing prajna paramita, know accurately that dignifying and purifying Buddha lands and assisting sentient beings to mature are without addition and subtraction, contamination and purification, and that they are without self-nature and unattainable but can be cultivated and learned, then Well-Appearing One, the great bodhisattvas are able to learn to dignify and purify Buddha lands and assist sentient beings to mature when practicing prajna paramita.”

(The Buddha taught how great bodhisattvas learn to dignify and purify Buddha lands and assist sentient beings to mature.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how can great bodhisattvas learn the rest of innumerable and boundless Buddha dharmas when practicing prajna paramita?”

The Buddha replied to Well-Appearing One, “If great bodhisattvas, when practicing prajna paramita, know accurately that the rest of innumerable and boundless Buddha dharmas are without addition and subtraction, contamination and purification, and that they are without self-nature and unattainable but can be cultivated and learned, then Well-Appearing One, the great bodhisattvas are able to learn the rest of innumerable and boundless Buddha dharmas when practicing prajna paramita.”

(The Buddha taught how great bodhisattvas learn the rest of numberless Buddha dharmas. When practicing the fathomless prajna paramita, the Buddha suggested that great bodhisattvas should accurately realize that all dharmas are without addition and subtraction, contamination and purification, and they are without self-nature and unattainable, but can be cultivated and learned.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if great bodhisattvas accurately know the changes and differences of the five aggregates and so forth as they really are, won’t they destroy dharma realm with matter, feeling, thinking, action, and consciousness? Why? Dharma realm is without duality and differences.”

“Won’t they destroy dharma realm with the eye, ear, nose, tongue, body, and conscious spheres? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with the sight, sound, smell, taste, touch, and mental-image spheres? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with the earth, water, fire, wind, space, and consciousness realms? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with the cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with the dharmas caused by conditions? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with giving, pure precept, forbearance, diligence, meditation, prajna, expedient skillfulness, exquisite aspiration, power, and perfect knowledge paramitas? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with the stages of ecstasy, freedom from defilement, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with the four meditations, four immeasurable minds, and four formless concentrations? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with all dharani gates and all samadhi gates? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with the liberation gates of emptiness, formlessness, and nonaspiration? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with the five eyes and six supernatural powers? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with great loving-kindness, great compassion, great joy, and great equanimity? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with staying in correct mindfulness and dwelling in equanimity at all times? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with dignifying and purifying Buddha lands and assisting sentient beings to mature? Why? Dharma realm is without duality and differences.

"Won't they destroy dharma realm with the rest of innumerable and boundless Buddha dharmas? Why? Dharma realm is without duality and differences."

(Well-Appearing One asked Buddha that if reat bodhisattvas accurately know the changes and differences of the five aggregates and other dharmas as they really are, won't they destroy dharma realm with these various dharmas? It is because dharma realm is without duality and differences.)

The Buddha replied to Well-Appearing One, "If the dharmas apart from dharma realm are attainable, it is reasonable to say that the dharmas will destroy dharma realm. But because the dharmas are unattainable apart from dharma realm, it is unreasonable to say that the dharmas can destroy dharma realm. Why? Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and various bodhisattvas, self-enlightened ones, and voice-hearers know that no dharma is attainable apart from dharma realm. Because they know that no dharma is attainable apart from dharma realm, they will not teach others about or establish dharmas apart from dharma realm. Therefore, dharma realm cannot be destroyed. Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should learn that the forms of dharma realm are not dualistic, separate, and destructible."

(The Buddha replied that because the dharmas apart from dharma realm are unattainable, the dharmas will not destroy dharma realm. Great bodhisattvas thus should learn that dharma realm is not dualistic and different; it is indestructible.)

In the meantime, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, if great bodhisattvas would like to learn dharma realm, what will they learn?"

The Buddha replied to Well-Appearing One, "If great bodhisattvas would like to learn dharma realm, they should learn all dharmas. Why? Well-Appearing One, it is because all dharmas are absorbed by dharma realm."

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, why do you say that all dharmas are absorbed by dharma realm?"

The Buddha replied, “Well-Appearing One, whether the Thus-Comer has or has not appeared in the world, all dharmas are absorbed by dharma realm without different forms. They are not created by Buddha. Why? Well-Appearing One, all virtuous and not virtuous dharmas, morally related and morally unrelated dharmas, flawed and flawless dharmas, the dharmas of the world and beyond the world, and the conditioned and unconditioned dharma are all absorbed into the formless, unconditioned, and empty dharma realm. Therefore, Well-Appearing One, if great bodhisattvas would like to learn dharma realm when practicing prajna paramita, they should learn all dharmas; learning all dharmas is equivalent to learning dharma realm.”

(The Buddha explained why great bodhisattvas should learn all dharmas if they would like to learn dharma realm. It is because all dharmas are absorbed into dharma realm without different forms.)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, if all dharmas are absorbed into dharma realm and are not dualistic and different, then why should great bodhisattvas learn prajna, meditation, diligence, forbearance, pure precept, and giving paramitas? Why should great bodhisattvas learn the first, second, third, and fourth meditations; the immeasurable loving-kindness, compassion, joy, and equanimity; the concentrations of boundless emptiness, boundless consciousness, nothingness, and nonthinking and not nonthinking; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all dharani gates and all samadhi gates; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the

realm of the inconceivable; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power; great loving-kindness, great compassion, great joy, and great equanimity; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; and the thirty-two perfect major marks and eighty distinguishing minor features? If all dharmas are absorbed into dharma realm and are not dualistic and different, why should great bodhisattvas learn the noble families of Ksatriya, Brahman, elders, and laypersons; the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, Heaven of Yama, Heaven of Tusita, Heaven of Enjoying Self-Made Changes, and Heaven of Enjoying Other-Made Changes; the Heaven of Brahma Followers, Heaven of Brahma Associates, Heaven of Brahma Family, and Heaven of Great Brahma; the Heaven of Light, Heaven of Lesser Light, Heaven of Infinite Light, and Heaven of Extremely Great Brightness and Purity; the Heaven of Purity, Heaven of Lesser Purity, Heaven of Infinite Purity, and Heaven of Universal Purity; the Heaven of Expansion, Heaven of Lesser Expansion, Heaven of Infinite Expansion, and Heaven of Extensive Rewards; and the Heaven of No Aspiration, Heaven of No Affliction, Heaven of Good Appearance, Heaven of Good Sight, and Heaven of Ultimate Form? Why should great bodhisattvas learn the dharma of being reborn in the Heaven of Nonthinking although they do not aspire to be reborn there? Why should great bodhisattvas learn the dharma of being reborn in the Heaven of No Aspiration, Heaven of No Affliction, Heaven of Good Appearance, Heaven of Good Sight, and Heaven of Ultimate Form although they do not aspire to be reborn there? Why should great bodhisattvas learn the dharma of being reborn in the Heaven of Boundless Emptiness, Heaven of Boundless Consciousness, Heaven of Nothingness, and Heaven of Nonthinking and Not Nonthinking although they do not aspire to be reborn there? Why should great bodhisattvas learn to initiate the first, second, third, fourth, fifth, sixth, seventh, eighth, ninth, and tenth aspiration to the bodhi? Why should great bodhisattvas learn the first, second, third, fourth, fifth, sixth, seventh, eighth, ninth, and tenth stage of bodhisattva? Why should great bodhisattvas learn the stage of voice-hearer without realizing it? Why should great bodhisattvas learn the stage of self-enlightened one without realizing it? Why should great bodhisattvas learn the bodhisattva path of nonarising to dignify and purify Buddha

lands and assist sentient beings to mature? Why should great bodhisattvas learn the dharani of unhindered debate, the bodhisattva path, and the unsurpassed, perfect, and universal bodhi of the Buddhas so that after all these kinds of learning, the great bodhisattvas will be able to attain the perfect knowledge of all perfect knowledge and get to know all dharmas and their forms?

"World-Honored One, as there are no such differences in dharma realm, won't the bodhisattva do upside-down things with differentiation to initiate nonsensical arguments where nonsensical arguments do not exist? Why? World-Honored One, in dharma realm, there is no differentiation or nonsensical argument."

(Well-Appearing One commented that as all dharmas are absorbed into dharma realm and are not dualistic and different, it seems unnecessary to learn each of them. He further said in the following paragraphs that dharma realm is neither dharmas nor apart from dharmas; dharmas are dharma realm, and dharma realm is dharmas. This looks like the archetype of *Heart Sutra*.)

"World-Honored One, dharma realm is neither matter nor apart from matter; dharma realm is neither feeling, thinking, action, and consciousness nor apart from feeling, thinking, action, and consciousness. Dharma realm is matter, and matter is dharma realm. Dharma realm is feeling, thinking, action, and consciousness; feeling, thinking, action, and consciousness are dharma realm.

"World-Honored One, dharma realm is neither the eye sphere nor apart from the eye sphere; dharma realm is neither the ear, nose, tongue, body, and conscious spheres nor apart from the ear, nose, tongue, body, and conscious spheres. Dharma realm is the eye sphere, and the eye sphere is dharma realm. Dharma realm is the ear, nose, tongue, body, and conscious spheres; the ear, nose, tongue, body, and conscious spheres are dharma realm.

"World-Honored One, dharma realm is neither the sight sphere nor apart from the sight sphere; dharma realm is neither the sound, smell, taste, touch, and mental-image spheres nor apart from the sound, smell, taste, touch, and mental-image spheres. Dharma realm is the sight sphere, and the sight sphere is the dharma realm. Dharma realm is the sound, smell, taste, touch, and mental-image spheres; the sound, smell, taste, touch, and mental-image spheres are dharma realm.

"World-Honored One, dharma realm is neither the eye realm nor apart from the eye realm; dharma realm is neither the ear, nose, tongue, body, and conscious realms nor apart from the ear, nose, tongue, body, and conscious realms. Dharma realm is the eye realm, and the eye realm is dharma realm. Dharma realm is the ear, nose, tongue, body, and conscious realms; the ear, nose, tongue, body, and conscious realms are dharma realm.

"World-honored One, dharma realm is neither the sight realm nor apart from the sight realm; dharma realm is neither the sound, smell, taste, touch, and mental-image realms nor apart from the sound, smell, taste, touch, and mental-image realms. Dharma realm is the sight realm, and the sight realm is dharma realm. Dharma realm is the sound, smell, taste, touch, and mental-image realms; the sound, smell, taste, touch, and mental-image realms are dharma realm.

"World-Honored One, dharma realm is neither the eye consciousness realm nor apart from the eye consciousness realm; dharma realm is neither the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms nor apart from the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. Dharma realm is the eye consciousness realm, and the eye consciousness realm is dharma realm. Dharma realm is the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are dharma realm.

"World-Honored One, dharma realm is neither the eye contact nor apart from the eye contact; dharma realm is neither the ear, nose, tongue, body, and conscious contacts nor apart from the ear, nose, tongue, body, and conscious contacts. Dharma realm is the eye contact, and the eye contact is dharma realm. Dharma realm is the ear, nose, tongue, body, and conscious contacts; the ear, nose, tongue, body, and conscious contacts are dharma realm.

"World-Honored One, dharma realm is neither the feelings produced by eye contact nor apart from the feelings produced by eye contact; dharma realm is neither the feelings produced by ear, nose, tongue, body, and conscious contacts nor apart from the feelings produced by ear, nose, tongue, body, and conscious contacts. Dharma realm is the feelings produced by eye contact, and the feelings produced by eye contact is dharma realm. Dharma realm is the feelings

produced by ear, nose, tongue, body, and conscious contacts; the feelings produced by ear, nose, tongue, body, and conscious contacts are dharma realm.

“World-Honored One, dharma realm is neither the earth realm nor apart from the earth realm; dharma realm is neither the water, fire, wind, space, and consciousness realms nor apart from the water, fire, wind, space, and consciousness realms. Dharma realm is the earth realm, and the earth realm is dharma realm. Dharma realm is the water, fire, wind, space, and consciousness realms; the water, fire, wind, space, and consciousness realms are dharma realm.

“World-Honored One, dharma realm is neither the cause and condition nor apart from the cause and condition; dharma realm is neither the consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes nor apart from the consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes. Dharma realm is the cause and condition, and the cause and condition are dharma realm. Dharma realm is the consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes; the consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes are dharma realm.

“World-Honored One, dharma realm is neither the dharmas caused by conditions nor apart from the dharmas caused by conditions. Dharma realm is the dharmas caused by conditions, and the dharmas caused by conditions are dharma realm.

“World-Honored One, dharma realm is neither ignorance nor apart from ignorance; dharma realm is neither action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset nor apart from action, consciousness, and so forth, and old age, death, worry, sorrow, misery, and upset. Dharma realm is ignorance, and ignorance is dharma realm. Dharma realm is action, consciousness, and so forth, and old age, death, worry, sorrow, misery, and upset; action, consciousness, and so forth, and old age, death, worry, sorrow, misery, and upset are dharma realm.

“World-Honored One, dharma realm is neither giving paramita nor apart from giving paramita; dharma realm is neither pure precept, forbearance, diligence, meditation, and prajna

paramitas nor apart from pure precept, forbearance, diligence, meditation, and prajna paramitas. Dharma realm is giving paramita, and giving paramita is dharma realm. Dharma realm is pure precept, forbearance, diligence, meditation, and prajna paramitas; pure precept, forbearance, diligence, meditation, and prajna paramitas are dharma realm.

"World-Honored One, dharma realm is neither the four meditations nor apart from the four meditations; dharma realm is neither the four immeasurable minds and four formless concentrations nor apart from the four immeasurable minds and four formless concentrations. Dharma realm is the four meditations, and the four meditations are dharma realm; dharma realm is the four immeasurable minds and four formless concentrations, and the four immeasurable minds and four formless concentrations are dharma realm.

"World-Honored One, dharma realm is neither the four bases of mindfulness nor apart from the four bases of mindfulness; dharma realm is neither the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path nor apart from the four correct endeavors, four bases of power, and so forth, and noble eightfold path. Dharma realm is the four bases of mindfulness, and the four bases of mindfulness are dharma realm. Dharma realm is the four correct endeavors, four bases of power, and so forth, and noble eightfold path; the four correct endeavors, four bases of power, and so forth, and noble eightfold path are dharma realm.

"World-Honored One, dharma realm is neither the liberation gate of emptiness nor apart from the liberation gate of emptiness; dharma realm is neither the liberation gates of formlessness and nonaspiration nor apart from the liberation gates of formlessness and nonaspiration. Dharma realm is the liberation gate of emptiness, and the liberation gate of emptiness is dharma realm; dharma realm is the liberation gates of formlessness and nonaspiration, and the liberation gates of formlessness and nonaspiration are dharma realm.

"World-Honored One, dharma realm is neither internal emptiness nor apart from internal emptiness; dharma realm is neither external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature,

emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature nor apart from external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature. Dharma realm is internal emptiness, and internal emptiness is dharma realm. Dharma realm is external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature; external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are dharma realm.

"World-Honored One, dharma realm is neither the noble truth of suffering nor apart from the noble truth of suffering; dharma realm is neither the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering nor apart from the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. Dharma realm is the noble truth of suffering, and the noble truth of suffering is the dharma realm. Dharma realm is the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are dharma realm.

"World-Honored One, dharma realm is neither the eight liberations nor apart from the eight liberations; dharma realm is neither the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations nor apart from the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. Dharma realm is the eight liberations, and the eight liberations are dharma realm. Dharma realm is the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are dharma realm.

"World-Honored One, dharma realm is neither all dharani gates nor apart from all dharani gates; dharma realm is neither all samadhi gate nor apart from all samadhi gates. Dharma realm is all dharani gates, and all dharani gates are dharma realm; dharma realm is all samadhi gates, and all samadhi gates are dharma realm.

"World-honored One, dharma realm is neither the stage of ecstasy nor apart from the stage of ecstasy; dharma realm is neither the stages of freedom from defilements, emitting light,

flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud nor apart from the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud. Dharma realm is the stage of ecstasy, and the stage of ecstasy is the dharma realm. Dharma realm is the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud; the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud are dharma realm.

"World-Honored One, dharma realm is neither the five eyes nor apart from the five eyes; dharma realm is neither the six supernatural powers nor apart from the six supernatural powers. Dharma realm is the five eyes, and the five eyes are dharma realm; dharma realm is the six supernatural powers, and the six supernatural powers are dharma realm.

"World-Honored One, dharma realm is neither the Buddha's ten abilities nor apart from the Buddha's ten abilities; dharma realm is neither the four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power nor apart from the four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power. Dharma realm is the Buddha's ten abilities, and the Buddha's ten abilities are dharma realm. Dharma realm is the four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power; the four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power are dharma realm.

"World-Honored One, dharma realm is neither great loving-kindness nor apart from great loving-kindness; dharma realm is neither great compassion, great joy, and great equanimity nor apart from great compassion, great joy, and great equanimity. Dharma realm is great loving-kindness, and great loving-kindness is dharma realm. Dharma realm is great compassion, great joy, and great equanimity; great compassion, great joy, and great equanimity are dharma realm.

"World-Honored One, dharma realm is neither staying in correct mindfulness nor apart from staying in correct mindfulness; dharma realm is neither dwelling in equanimity at all times nor apart from dwelling in equanimity at all times. Dharma realm is staying in correct

mindfulness, and staying in correct mindfulness is dharma realm; dharma realm is dwelling in equanimity at all times, and dwelling in equanimity at all times is dharma realm.

"World-Honored One, dharma realm is neither the perfect knowledge of everything nor apart from the perfect knowledge of everything; dharma realm is neither the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena nor apart from the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena. Dharma realm is the perfect knowledge of everything, and the perfect knowledge of everything is dharma realm; dharma realm is the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, and the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are dharma realm.

"World-Honored One, dharma realm is neither the thirty-two perfect major marks nor apart from the thirty-two perfect major marks; dharma realm is neither the eighty distinguishing minor features nor apart from the eighty distinguishing minor features. Dharma realm is the thirty-two perfect major marks, and the thirty-two perfect major marks are dharma realm; dharma realm is the eighty distinguishing minor features, and the eighty distinguishing minor features are dharma realm.

"World-Honored One, dharma realm is neither the stream-entry effect nor apart from the stream-entry effect; dharma realm is neither the once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi nor apart from the once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi. Dharma realm is the stream-entry effect, and the stream-entry effect is dharma realm. Dharma realm is the once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi; the once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi are dharma realm.

"World-Honored One, dharma realm is neither all great bodhisattva actions nor apart from all great bodhisattva actions; dharma realm is neither the unsurpassed, perfect, and universal bodhi of the Buddhas nor apart from the unsurpassed, perfect, and universal bodhi of the Buddhas. Dharma realm is all great bodhisattva actions, and all great bodhisattva actions are dharma realm; dharma realm is the unsurpassed, perfect, and universal bodhi of the Buddhas, and the unsurpassed, perfect, and universal bodhi of the Buddhas is dharma realm.

"World-Honored One, dharma realm is neither the dharmas of the world nor apart from the dharmas of the world; dharma realm is neither the dharmas beyond the world nor apart from the dharmas beyond the world. Dharma realm is the dharmas of the world, and the dharmas of the world are dharma realm; dharma realm is the dharmas beyond the world, and the dharmas beyond the world are dharma realm.

"World-Honored One, dharma realm is neither the flawed dharmas nor apart from the flawed dharmas; dharma realm is neither the flawless dharmas nor apart from the flawless dharmas. Dharma realm is the flawed dharmas, and the flawed dharmas are dharma realm; dharma realm is the flawless dharmas, and the flawless dharmas are dharma realm.

"World-Honored One, dharma realm is neither the conditioned dharmas nor apart from the conditioned dharmas; dharma realm is neither the unconditioned dharmas nor apart from the unconditioned dharmas. Dharma realm is the conditioned dharmas, and the conditioned dharmas are dharma realm; dharma realm is the unconditioned dharmas, and the unconditioned dharmas are dharma realm."

The Buddha said to Well-Appearing One. "Yes, it is as you say. In the genuine dharma realm, all kinds of differentiation and nonsensical argument do not exist.

"Well-Appearing One, matter is not dharma realm; there is not another dharma realm apart from matter. Feeling, thinking, action, and consciousness are not dharma realm; there is not another dharma realm apart from feeling, thinking, action, and consciousness. Matter is dharma realm, and dharma realm is matter. Feeling, thinking, action, and consciousness are dharma realm; dharma realm is feeling, thinking, action, and consciousness.

"Well-Appearing One, the eye sphere is not dharma realm; there is not another dharma realm apart from the eye sphere. The ear, nose, tongue, body, and conscious spheres are not dharma realm; there is not another dharma realm apart from the ear, nose, tongue, body, and conscious spheres. The eye realm is dharma realm, and dharma realm is the eye sphere. The ear, nose, tongue, body, and conscious spheres are dharma realm; dharma realm is the ear, nose, tongue, body, and conscious spheres.

"Well-Appearing One, the sight sphere is not dharma realm; there is not another dharma realm apart from the sight sphere. The sound, smell, taste, touch, and mental-image spheres are not dharma realm; there is not another dharma realm apart from the sound, smell, taste, touch, and mental-image spheres. The sight sphere is dharma realm, and dharma realm is the sight sphere. The sound, smell, taste, touch, and mental-image spheres are dharma realm; dharma realm is the sound, smell, taste, touch, and mental-image spheres.

"Well-Appearing One, the eye realm is not dharma realm; there is not another dharma realm apart from the eye realm. The ear, nose, tongue, body, and conscious realms are not dharma realm; there is not another dharma realm apart from the ear, nose, tongue, body, and conscious realms. The eye realm is dharma realm, and dharma realm is the eye realm. The ear, nose, tongue, body, and conscious realms are the dharma realm; dharma realm is the ear, nose, tongue, body, and conscious realms.

"Well-Appearing One, the sight realm is not dharma realm; there is not another dharma realm apart from the sight realm. The sound, smell, taste, touch, and mental-image realms are not dharma realm; there is not another dharma realm apart from the sound, smell, taste, touch, and mental-image realms. The sight realm is dharma realm, and dharma realm is the sight realm. The sound, smell, taste, touch, and mental-image realms are dharma realm; dharma realm is the sound, smell, taste, touch, and mental-image realms.

"Well-Appearing One, the eye consciousness realm is not dharma realm; there is not another dharma realm apart from the eye consciousness realm. The ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are not dharma realm; there is not another dharma realm apart from the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. The eye consciousness realm is dharma realm, and dharma realm is the eye consciousness realm. The ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are dharma realm; dharma realm is the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms.

"Well-Appearing One, the eye contact is not dharma realm; there is not another dharma realm apart from the eye contact. The ear, nose, tongue, body, and conscious contacts are not

dharma realm; there is not another dharma realm apart from the ear, nose, tongue, body, and conscious contacts. The eye contact is dharma realm, and dharma realm is the eye contact. The ear, nose, tongue, body, and conscious contacts are dharma realm; dharma realm is the ear, nose, tongue, body, and conscious contacts.

"Well-Appearing One, the feelings produced by eye contact is not dharma realm; there is not another dharma realm apart from the feelings produced by eye contact. The feelings produced by ear, nose, tongue, body, and conscious contacts are not dharma realm; there is not another dharma realm apart from the feelings produced by ear, nose, tongue, body, and conscious contacts. The feelings produced by eye contact are dharma realm, and dharma realm is the feelings produced by eye contact. The feelings produced by ear, nose, tongue, body, and conscious contacts are dharma realm; dharma realm is the feelings produced by ear, nose, tongue, body, and conscious contacts.

"Well-Appearing One, the earth realm is not dharma realm; there is not another dharma realm apart from the earth realm. The water, fire, wind, space, and consciousness realms are not dharma realm; there is not another dharma realm apart from the water, fire, wind, space, and consciousness realms. The earth realm is dharma realm, and dharma realm is the earth realm. The water, fire, wind, space, and consciousness realms are dharma realm; dharma realm is the water, fire, wind, space, and consciousness realms.

"Well-Appearing One, the cause and condition is not dharma realm; there is not another dharma realm apart from the cause and condition. The consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes are not dharma realm; there is not another dharma realm apart from the consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes. The cause and condition are dharma realm, and dharma realm is the cause and condition. The consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes are dharma realm; dharma realm is the consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes.

"Well-Appearing One, the dharmas caused by conditions are not dharma realm; there is not another dharma realm apart from the dharmas caused by conditions. The dharmas caused by conditions are dharma realm, and dharma realm is the dharmas caused by conditions.

"Well-Appearing One, ignorance is not dharma realm; there is not another dharma realm apart from ignorance. Action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are not dharma realm; there is not another dharma realm apart from action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset. Ignorance is dharma realm, and dharma realm is ignorance. Action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are dharma realm; dharma realm is action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset.

"Well-Appearing One, giving paramita is not dharma realm; there is not another dharma realm apart from giving paramita. Pure precept, forbearance, diligence, meditation, and prajna paramitas are not dharma realm; there is not another dharma realm apart from pure precept, forbearance, diligence, meditation, and prajna paramitas. Giving paramita is dharma realm, and dharma realm is giving paramita. Pure precept, forbearance, diligence, meditation, and prajna paramitas are dharma realm; dharma realm is pure precept, forbearance, diligence, meditation, and prajna paramitas.

"Well-Appearing One, the four meditations are not dharma realm; there is not another dharma realm apart from the four meditations. The four immeasurable minds and four formless concentrations are not dharma realm; there is not another dharma realm apart from the four immeasurable minds and four formless concentrations. The four meditations are dharma realm, and dharma realm is the four meditations; the four immeasurable minds and four formless concentrations are dharma realm, and dharma realm is the four immeasurable minds and four formless concentrations."

(The Buddha confirmed Well-Appearing One's statements.)

Fascicle 386

Chapter 69

The Equality of All Dharmas

Section 4

(In the First Assembly)

"Well-Appearing One, the four bases of mindfulness are not dharma realm; there is not another dharma realm apart from the four bases of mindfulness. The four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are not dharma realm; there is not another dharma realm apart from the four correct endeavors, four bases of power, and so forth, and noble eightfold path. The four bases of mindfulness are dharma realm, and dharma realm is the four bases of mindfulness. The four correct endeavors, four bases of power, and so forth, and noble eightfold path are dharma realm; dharma realm is the four correct endeavors, four bases of power, and so forth, and noble eightfold path.

"Well-Appearing One, the liberation gate of emptiness is not dharma realm; there is not another dharma realm apart from the liberation gate of emptiness. The liberation gates of formlessness and nonaspiration are not dharma realm; there is not another dharma realm apart from the liberation gates of formlessness and nonaspiration. The liberation gate of emptiness is dharma realm, and dharma realm is the liberation gate of emptiness. The liberation gates of formlessness and nonaspiration are dharma realm, and dharma realm is the liberation gates of formlessness and nonaspiration.

"Well-Appearing One, internal emptiness is not dharma realm; there is not another dharma realm apart from internal emptiness. External emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common

characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are not dharma realm; there is not another dharma realm apart from external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature. Internal emptiness is dharma realm, and dharma realm is internal emptiness. External emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are dharma realm; dharma realm is external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature.

"Well-Appearing One, the noble truth of suffering is not dharma realm; there is not another dharma realm apart from the noble truth of suffering. The noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are not dharma realm; there is not another dharma realm apart from the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. The noble truth of suffering is dharma realm, and dharma realm is the noble truth of suffering. The noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are dharma realm, and dharma realm is the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

"Well-Appearing One, the eight liberations are not dharma realm; there is not another dharma realm apart from the eight liberations. The eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are not dharma realm; there is not another dharma realm apart from the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. The eight liberations are dharma realm, and dharma realm is the eight liberations. The eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are dharma realm; dharma realm is the eight vexation-overcoming meditation, nine concentrations in sequence, and ten universal contemplations.

"Well-Appearing One, all dharani gates are not dharma realm; there is not another dharma realm apart from all dharani gates. All samadhi gates are not dharma realm; there is not another dharma realm apart from all samadhi gates. All dharani gates are dharma realm, and

dharma realm is all dharani gates; all samadhi gates are dharma realm, and dharma realm is all samadhi gates.

"Well-Appearing One, the stage of ecstasy is not dharma realm; there is not another dharma realm apart from the stage of ecstasy. The stages of freedom from defilement, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are not dharma realm; there is not another dharma realm apart from the stage of freedom from defilement, stage of emitting light, and so forth, and stage of dharma cloud. The stage of ecstasy is dharma realm, and dharma realm is the stage of ecstasy. The stage of freedom from defilement, stage of emitting light, and so forth, and stage of dharma cloud are dharma realm; dharma realm is the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud.

"Well-Appearing One, the five eyes are not dharma realm; there is not another dharma realm apart from the five eyes. The six supernatural powers are not dharma realm; there is not another dharma realm apart from the six supernatural powers. The five eyes are dharma realm, and dharma realm is the five eyes; the six supernatural powers are dharma realm, and dharma realm is the six supernatural powers.

"Well-Appearing One, the Buddha's ten abilities are not dharma realm; there is not another dharma realm apart from the Buddha's ten abilities. The four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power are not dharma realm; there is not another dharma realm apart from the four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power. The Buddha's ten abilities are dharma realm, and dharma realm is the Buddha's ten abilities. The four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power are dharma realm; dharma realm is the four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power.

"Well-Appearing One, great loving-kindness is not dharma realm; there is not another dharma realm apart from great loving-kindness. Great compassion, great joy, and great equanimity are not dharma realm; there is not another dharma realm apart from great

compassion, great joy, and great equanimity. Great loving-kindness is dharma realm, and dharma realm is great loving-kindness. Great compassion, great joy, and great equanimity are dharma realm; dharma realm is great compassion, great joy, and great equanimity.

"Well-Appearing One, staying in correct mindfulness is not dharma realm; there is not another dharma realm apart from staying in correct mindfulness. Dwelling in equanimity at all times is not dharma realm; there is not another dharma realm apart from dwelling in equanimity at all times. Staying in correct mindfulness is dharma realm, and dharma realm is staying in correct mindfulness; dwelling in equanimity at all times is dharma realm, and dharma realm is dwelling in equanimity at all times.

"Well-Appearing One, the perfect knowledge of everything is not dharma realm; there is not another dharma realm apart from the perfect knowledge of everything. The perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are not dharma realm; there is not another dharma realm apart from the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena. The perfect knowledge of everything is dharma realm, and dharma realm is the perfect knowledge of everything; the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are dharma realm, and dharma realm is the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena.

"Well-Appearing One, the thirty-two perfect major marks are not dharma realm; there is not another dharma realm apart from the thirty-two perfect major marks. The eighty distinguishing minor features are not dharma realm; there is not another dharma realm apart from the eighty distinguishing minor features. The thirty-two perfect major marks are dharma realm, and dharma realm is the thirty-two perfect major marks; the eighty distinguishing minor features are dharma realm, and dharma realm is the eighty distinguishing minor features.

"Well-Appearing One, the stream-entry effect is not dharma realm; there is not another dharma realm apart from the stream-entry effect. The once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi are not dharma realm; there is not another dharma realm apart from the once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi. The stream-entry effect is dharma realm, and dharma realm is the stream-entry effect. The once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi are dharma realm;

dharma realm is the once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi.

"Well-Appearing One, all great bodhisattva actions are not dharma realm; there is not another dharma realm apart from all great bodhisattva actions. The unsurpassed, perfect, and universal bodhi of the Buddhas is not dharma realm; there is not another dharma realm apart from the unsurpassed, perfect, and universal bodhi of the Buddhas. All great bodhisattva actions are dharma realm, and dharma realm is all great bodhisattva actions. The unsurpassed, perfect, and universal bodhi of the Buddhas is dharma realm; dharma realm is the unsurpassed, perfect, and universal bodhi of the Buddhas.

"Well-Appearing One, the dharmas of the world are not dharma realm; there is not another dharma realm apart from the dharmas of the world. The dharmas beyond the world are not dharma realm; there is not another dharma realm apart from the dharmas beyond the world. The dharmas of the world are dharma realm, and dharma realm is the dharmas of the world; the dharmas beyond the world are dharma realm, and dharma realm is the dharmas beyond the world.

"Well-Appearing One, the flawed dharmas are not dharma realm; there is not another dharma realm apart from the flawed dharmas. The flawless dharmas are not dharma realm; there is not another dharma realm apart from the flawless dharmas. The flawed dharmas are dharma realm, and dharma realm is the flawed dharmas; the flawless dharmas are dharma realm, and dharma realm is the flawless dharmas.

"Well-Appearing One, the conditioned dharmas are not dharma realm; there is not another dharma realm apart from the conditioned dharmas. The unconditioned dharmas are not dharma realm; there is not another dharma realm apart from the unconditioned dharmas. The conditioned dharmas are dharma realm, and dharma realm is the conditioned dharmas; the unconditioned dharmas are dharma realm, and dharma realm is the unconditioned dharmas."

(The Buddha confirmed what Well-Appearing One said earlier.)

"Well-Appearing One, if great bodhisattvas, when cultivating prajna paramita, see that the dharmas are apart from dharma realm, they are not on the right path toward the unsurpassed,

perfect, and universal bodhi that they are pursuing. Well-Appearing One, when cultivating prajna paramita, great bodhisattvas know that all dharmas are not apart from dharma realm.

"Well-Appearing One, when cultivating prajna paramita, great bodhisattvas know that all dharmas are dharma realm. Based on the dharmas without names and forms, they teach sentient beings expediently and skillfully about names and forms. They teach that this is matter and those are feeling, thinking, action, and consciousness; this is the eye sphere and those are the ear, nose, tongue, body, and conscious spheres; this is the sight sphere and those are the sound, smell, taste, touch, and mental-image spheres; this is the eye realm and those are the ear, nose, tongue, body, and conscious realms; this is the sight realm and those are the sound, smell, taste, touch, and mental-image realms; this is the eye consciousness realm and those are the ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm; this is the eye contact and those are the ear, nose, tongue, body, and conscious contacts; these are the feelings produced by eye contact and those are the feelings produced by ear, nose, tongue, body, and conscious contacts; and this is the earth realm and those are the water, fire, wind, space, and consciousness realms. They teach expediently and skillfully that this is the cause and condition and those are the consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes. They teach that these are the dharmas caused by conditions. They teach that this is ignorance and those are action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; these are the dharmas of the world and those are the dharmas beyond the world; these are the material dharmas and those are the immaterial dharmas; these are the visible dharmas and those are the invisible dharma; these are the flawed dharmas and those are the flawless dharmas; these are the conditioned dharmas and those are the unconditioned dharmas. They teach expediently and skillfully that this is giving paramita and those are pure precept, forbearance, diligence, meditation, and prajna paramitas; these are the four meditations and those are the four immeasurable minds and four formless concentrations; these are the four bases of mindfulness and those are the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; this is the liberation gate of emptiness and those are the liberation gates of formlessness and nonaspiration; this is internal emptiness and

those are external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; this is realness and those are dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable. They expediently and skillfully teach that this is the noble truth of suffering and those are the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; these are the eight liberations and those are the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; these are all dharani gates and those are all samadhi gates; this is the stage of ecstasy and those are the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; these are the five eyes and those are the six supernatural powers; these are the Buddha's ten abilities and those are the four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power; this is great loving-kindness and those are great compassion, great joy, and great equanimity; this is staying in correct mindfulness and that is dwelling in equanimity at all times; this is the perfect knowledge of everything and those are the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena; these are the thirty-two perfect major marks and those are the eighty distinguishing minor features; this is the stream-entry effect and those are the once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi; and these are all great bodhisattva actions and that is the unsurpassed, perfect, and universal bodhi of the Buddhas."

(The Buddha said, great bodhisattvas know that all dharmas are dharma realm, but they teach sentient beings the dharmas without names and forms expediently by distinguishing various dharmas.)

"Well-Appearing One, a magician or disciples played tricks in front of the crowd and transformed a few objects into different forms, such as men and women, adults and children, elephants, horses, cattle, sheep, camels, donkeys, chickens, or other animals; cities, towns, villages, gardens, ponds, and other beautiful and enjoyable things. They made transformed clothes, food, drinks, houses, bedding, fragrant flowers, jewel necklaces, and other treasures. They transformed singers and performers to entertain audience. They also transformed figures to practice giving, precept, forbearance, diligence, concentration, and wisdom and allow them to be born in the noble families of Ksatriya, Brahman, elders, and laypersons. They transformed mountains, seas, Mount Sumeru, and Great Circular Iron Enclosure. They transformed sentient beings and let them be born in the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, Heaven of Yama, Heaven of Tusita, Heaven of Enjoying Self-Made Changes, and Heaven of Enjoying Other-Made Changes; the Heaven of Brahma Followers, Heaven of Brahma Subordinates, Heaven of Brahma Family, and Heaven of Great Brahma; the Heaven of Light, Heaven of Lesser Light, Heaven of Infinite Light, and Heaven of Extremely Great Brightness and Purity; the Heaven of Purity, Heaven of Lesser Purity, Heaven of Infinite Purity, and Heaven of Universal Purity; the Heaven of Expansion, Heaven of Lesser Expansion, Heaven of Infinite Expansion, and Heaven of Extensive Rewards; the Heaven of Nonthinking, Heaven of No Aspiration, Heaven of No Affliction, Heaven of Good Appearance, Heaven of Good Sight, and Heaven of Ultimate Form; the Heaven of Boundless Emptiness, Heaven of Boundless Consciousness, Heaven of Nothingness, and Heaven of Nonthinking and Not Nonthinking. They also transformed stream-enterers, once-returners, nonreturners, arhats, self-enlightened ones, and great bodhisattvas. They transformed these great bodhisattvas showing that since aspiring to bodhi they had cultivated giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; and the liberation gates of emptiness, formlessness, and nonaspiration. The transformed great bodhisattvas showing that they had learned to dwell in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original

nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, emptiness of selfless self-nature; dwell in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; enter onto the bodhisattva path of nonarising; and dwell in the stages of ecstasy, freedom from defilement, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud. They transformed great bodhisattvas showing that they practiced the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; practiced all dharani gates and all samadhi gates; initiated various superior supernatural powers to illuminate all over the world, dignify and purify Buddha lands, assist sentient beings to mature, and cultivate the merits and virtues of the Buddhas. In addition, the transformed Thus-Comers were made to show that they had possessed thirty-two perfect major marks and eighty distinguishing minor features; achieved the ten abilities, four kinds of fearlessness, four unhindered understandings, eighteen differentive features of Buddha's wisdom and power, great loving-kindness, great compassion, great joy, great equanimity, staying in correct mindfulness, dwelling in equanimity at all times, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, as well as the rest of immeasurable, boundless, and unbelievable rare and unique merits and virtues.

"Well-Appearing One, as the magician or his disciples made these transformed things to puzzle the crowd, the ignorant ones, men or women, adults or children were excited and acclaimed, 'These are amazing! These magicians have mastered all kinds of magic so well that they can do a lot of rare things; they can even make the perfect body of the transformed Thus-Comer with various merits and virtues to amuse audience.' While the wise ones would think, 'It is strange. How can they present such unreal things to entertain and puzzle the audience so the ignorant crowd will mistake the unreal for real?'

"Well-Appearing One, similarly, when great bodhisattvas cultivate prajna paramita, they neither see the dharmas apart from dharma realm nor dharma realm apart from the dharmas. They do not see sentient beings and their establishments as attainable, but they can adopt various skillful and expedient ways to practice giving paramita themselves and encourage others to practice giving paramita. They publicly praise and promulgate the dharma of practicing giving paramita and joyfully admire and acclaim those who practice giving paramita. They not only practice pure-precept paramita themselves but also encourage others to practice pure-precept paramita. They publicly praise and promulgate the dharma of practicing pure-precept paramita and joyfully admire and acclaim those who practice pure-precept paramita. They not only practice forbearance paramita themselves but also encourage others to practice forbearance paramita. They publicly praise and promulgate the dharma of practicing forbearance paramita and joyfully admire and acclaim those who practice forbearance paramita. They not only practice diligence paramita themselves but also encourage others to practice diligence paramita. They publicly praise and promulgate the dharma of practicing diligence paramita and joyfully admire and acclaim those who practice diligence paramita. They not only practice meditation paramita themselves but also encourage others to practice meditation paramita. They publicly praise and promulgate the dharma of practicing meditation paramita and joyfully admire and acclaim those who practice meditation paramita. They not only practice prajna paramita themselves but also encourage others to practice prajna paramita. They publicly praise and promulgate the dharma of practicing prajna paramita and joyfully admire and acclaim those who practice prajna paramita. They not only accept and practice the path of the ten virtuous karmas themselves but also encourage others to accept and practice the path of the ten virtuous karmas. They publicly praise and promulgate the path of the ten virtuous karmas and joyfully admire and acclaim those who accept and practice the path of the ten virtuous karmas. They not only accept and practice the five precepts themselves but also encourage others to accept and practice the five precepts. They publicly praise and promulgate the five precepts and joyfully admire and acclaim those who accept and practice the five precepts. They not only accept and practice the eight precepts themselves but also encourage others to accept and practice the eight precepts. They publicly praise and promulgate the eight precepts and joyfully admire and acclaim those who accept and practice the eight precepts. They not only accept and practice the precepts for monastics themselves but also encourage others to accept and practice the precepts for monastics. They

publicly praise and promulgate the precepts for monastics and joyfully admire and acclaim those who accept and practice the precepts for monastics. They not only cultivate the four meditations, four immeasurable minds, and four formless concentrations themselves, but also encourage others to cultivate the four meditations, four immeasurable minds, and four formless concentrations. They publicly praise and promulgate the dharma of cultivating the four meditations, four immeasurable minds, and four formless concentrations, and joyfully admire and acclaim those who cultivate the four meditations, four immeasurable minds, and four formless concentrations. They not only cultivate the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path themselves, but also encourage others to cultivate the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path. They publicly praise and promulgate the dharma of cultivating the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path, and joyfully admire and acclaim those who cultivate the bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path. They not only cultivate the liberation gates of emptiness, formlessness, and nonaspiration themselves, but also encourage others to cultivate the liberation gates of emptiness, formlessness, and nonaspiration. They publicly praise and promulgate the dharma of cultivating the liberation gates of emptiness, formlessness, and nonaspiration, and joyfully admire and acclaim those who cultivate the liberation gates of emptiness, formlessness, and nonaspiration. They not only dwell in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate meaning, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature themselves, but also encourage others to dwell in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. They publicly praise and promulgate the dharma of dwelling in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature, and joyfully admire and acclaim those who dwell in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. They not only dwell in realness, dharma realm, dharma nature, the nature of nonillusion, nature of

changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable themselves, but also encourage others to dwell in realness, dharma realm, and so forth, and the realm of the inconceivable. They publicly praise and promulgate the dharma of dwelling in realness, dharma realm, and so forth, and the realm of the inconceivable, and joyfully admire and acclaim those who dwell in realness, dharma realm, and so forth, and the realm of the inconceivable. They not only dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering themselves, but also encourage others to dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They publicly praise and promulgate the dharma of dwelling in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, and joyfully admire and acclaim those who dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They not only cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations themselves, but also encourage others to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They publicly praise and promulgate the dharma of cultivating the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, and joyfully admire and acclaim those who cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They not only cultivate all dharani gates and all samadhi gates themselves but also encourage others to cultivate all dharani gates and all samadhi gates. They publicly praise and promulgate the dharma of cultivating all dharani gates and all samadhi gates and joyfully admire and acclaim those who cultivate all dharani gates and all samadhi gates. They not only cultivate the ten stages of bodhisattva themselves but also encourage others to cultivate the ten stages of bodhisattva. They publicly praise and promulgate the dharma of cultivating the ten stages of bodhisattva and joyfully admire and acclaim those who cultivate the ten stages of bodhisattva. They not only cultivate the five eyes and six supernatural powers themselves but also encourage others to cultivate the five eyes and six supernatural powers. They publicly praise and promulgate the dharma of cultivating the five eyes and six supernatural powers and joyfully admire and acclaim

those who cultivate the five eyes and six supernatural powers. They not only cultivate the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power themselves but also encourage others to cultivate the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen differentive features of Buddha's wisdom and power. They publicly praise and promulgate the dharma of cultivating the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen differentive features of Buddha's wisdom and power, and joyfully admire and acclaim those who cultivate the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen differentive features of Buddha's wisdom and power. They not only cultivate the thirty-two perfect major marks and eighty distinguishing minor features themselves but also encourage others to cultivate the thirty-two perfect major marks and eighty distinguishing minor features. They publicly praise and promulgate the dharma of cultivating the thirty-two perfect major marks and eighty distinguishing minor features and joyfully admire and acclaim those who cultivate the thirty-two perfect major marks and eighty distinguishing minor features. They not only cultivate staying in correct mindfulness and dwelling in equanimity at all times themselves but also encourage others to cultivate staying in correct mindfulness and dwelling in equanimity at all times. They publicly praise and promulgate the dharma of cultivating staying in correct mindfulness and dwelling in equanimity at all times and joyfully admire and acclaim those who cultivate staying in correct mindfulness and dwelling in equanimity at all times. They not only cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena themselves, but also encourage others to cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. They publicly praise and promulgate the dharma of cultivating the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, and joyfully admire and acclaim those who cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena."

(The Buddha taught the steps great bodhisattvas practice the path of bodhisattva: They not only practice the superior holy dharmas themselves but also encourage others to do so; they publicly

praise and promulgate the correct holy dharmas and admire and acclaim those who practice the superior holy dharmas.)

"Well-Appearing One, if the initial stage, intermediate stage, and later stage of the genuine dharma realm were different, then the great bodhisattvas, when practicing prajna paramita, would not be able to expediently and skillfully teach the genuine dharma realm, assist sentient beings to mature, dignify and purify Buddha lands, cultivate various bodhisattva actions, and attain the unsurpassed, perfect, and universal bodhi. Because the initial, intermediate, and later stages of the genuine dharma realm are always the same, the great bodhisattvas, when practicing prajna paramita, are able to expediently and skillfully teach the genuine dharma realm, assist sentient beings to mature, dignify and purify Buddha lands, cultivate various bodhisattva actions, and attain the unsurpassed, perfect, and universal bodhi."

## Chapter 70

## The Unmovable

### Section 1

### (In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, if sentient beings and the establishments for them are unattainable, then for whom will great bodhisattvas cultivate prajna paramita?"

The Buddha replied to Well-Appearing One, "The great bodhisattvas cultivate prajna paramitra for the sake of reality. Well-Appearing One, if sentient beings were different from reality, great bodhisattvas would not cultivate prajna paramita. Because sentient beings are not different from reality, great bodhisattvas will cultivate prajna paramita. Furthermore, Well-

Appearing One, when cultivating prajna paramita, great bodhisattvas should firmly establish sentient beings in reality without destroying reality."

Meanwhile, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, if sentient being is reality, then how will great bodhisattvas establish sentient beings in reality without destroying reality? World-Honored One, if great bodhisattvas establish sentient beings in reality when cultivating prajna paramita, they equally establish reality in reality. World-Honored One, if great bodhisattvas establish reality in reality when cultivating prajna paramita, they equally establish self-nature in self-nature. But this does not make sense. World-Honored One, how will great bodhisattvas establish sentient beings in reality without destroying reality when they cultivate prajna paramita?"

The Buddha replied to Well-Appearing One, "It seems unreasonable to establish reality in reality or establish self-nature in self-nature. But when cultivating prajna paramita, great bodhisattvas can expediently and skillfully establish sentient beings in reality; sentient beings are not different from reality in the final analysis. Well-Appearing One, the reality of sentient beings and reality are neither dualistic nor separate."

(The Buddha taught that the reality of sentient beings and reality are neither dualistic nor separate.)

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, what is the expedient skillfulness with which great bodhisattvas are able to establish sentient beings in reality without destroying the forms of reality when cultivating prajna paramita?"

The Buddha replied to Well-Appearing One, "When cultivating prajna paramita, the great bodhisattvas have achieved expedient skillfulness since they aspired to bodhi. Because of the power of expedient skillfulness, they can establish sentient beings in giving, teaching them that the forms before practicing, after practicing, and during the time of practicing giving are not different. They will say, 'Good gentlemen, all forms are empty before, after, and during the time of practicing giving. The almsgivers, receivers, and the effects caused by practicing giving are also empty. All dharmas are nonexistent and unattainable in terms of reality. Therefore, you should not be attached to the differences of giving, givers, receivers, the effects caused by giving,

and reality. If you can stay in nonattachment, the bliss thus derived will lead you to approach nectar and finally gain the fruit of nectar; you will enjoy nectar until entering nirvana.'

"The great bodhisattvas will further say, 'Good gentlemen, when cultivating giving in this way, you should not grasp matter, feeling, thinking, action, and consciousness. You should not grasp the eye, ear, nose, tongue, body, and conscious spheres. You should not grasp the sight, sound, smell, taste, touch, and mental-image spheres. You should not grasp the eye, ear, nose, tongue, body, and conscious spheres. You should not grasp the sight, sound, smell, taste, touch, and mental-image spheres. You should not grasp the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. You should not grasp the eye, ear, nose, tongue, body, and conscious contacts. You should not grasp the feelings produced by eye, ear, nose, tongue, body, and conscious contacts. You should not grasp the earth, water, fire, wind, space, and consciousness spheres. You should not grasp the cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes. You should not grasp the dharmas caused by conditions. You should not grasp ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset. You should not grasp giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. You should not grasp the four meditations, four immeasurable minds, and four formless concentrations. You should not grasp the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. You should not grasp the liberation gates of emptiness, formlessness, and nonaspiration. You should not grasp internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. You should not grasp realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the

realm of empty space, and the realm of the inconceivable. You should not grasp the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. You should not grasp the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. You should not grasp all dharani gates and all samadhi gates. You should not grasp the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud. You should not grasp the five eyes and the six supernatural powers. You should not grasp the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power. You should not grasp the thirty-two perfect major marks and eighty distinguishing minor features. You should not grasp staying in correct mindfulness and dwelling in equanimity at all times. You should not grasp the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. You should not grasp the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi. You should not grasp all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas. You should not grasp the dharmas of the world and the dharmas beyond the world. You should not grasp the flawed dharmas and the flawless dharmas. You should not grasp the conditioned dharmas and the unconditioned dharmas. Why? All kinds of giving and the nature of giving are empty; all givers and the nature of givers are empty; all receivers and the nature of receivers are empty; all effects of giving and the nature of effects are empty. In emptiness giving is unattainable, givers are unattainable, receivers are unattainable, and the effects of giving are also unattainable. Why? All these dharmas, the rest of dharmas, and their self-natures are empty in the final analysis. In emptiness in the final analysis, all dharmas are unattainable.'"

(The Buddha taught how great bodhisattvas practice giving without grasping various dharmas as all dharmas are empty and unattainable.)

"When cultivating prajna paramita, great bodhisattvas have achieved expedient skillfulness since they aspired to bodhi, so they are able to establish sentient beings in pure precept by teaching them, 'Good gentlemen, from now on you should have deep loving-kindness

and pity on sentient beings. So, you should not kill, steal, commit adultery, lie, and speak divisive, rude, vicious, and filthy words. You should stay away from greed, anger, hatred, and incorrect views. Why? Good gentlemen, all these dharmas have no self-nature; you should not differentiate between them or be attached to them. Rather, you should contemplate and investigate these issues: What is life? Why do sentient beings kill each other? What is stealing? Why do sentient beings steal? What are evil actions? Why do sentient beings do evil things? What is telling the lie? Why do sentient beings lie? What is speaking divisive words? Why do sentient beings speak divisive words? What are slander and insult? What are rude and malicious words? What are filthy words? Why do sentient beings say filthy words? What is greed? Why are sentient beings greedy? What is anger? Why are sentient beings angry? What are incorrect views? Why do sentient beings have incorrect views? The original natures of all these dharmas are empty.'"

(The Buddha taught how great bodhisattvas teach sentient beings to observe the five precepts.)

"Well-Appearing One, when cultivating prajna paramita, great bodhisattvas have achieved expedient skillfulness and thus are able to assist sentient beings to mature, teaching them that the effects of both giving and pure precept are unattainable, letting them understand that the self-nature of the effects of giving and pure precept is empty. These sentient beings will become free from attachment when knowing that the self-nature of giving and pure precept that they practice is empty. Because of nonattachment, their minds stay in full attentiveness without restlessness. Because of attentiveness and restful mind, exquisite wisdom will be elicited, and the hidden roots of vexations and all bonds will be terminated permanently. This will be followed by the nirvana without remainder. Well-Appearing One, this is taught in terms of the worldly perspective instead of ultimate meaning. Why? In emptiness not a single dharma is attainable. The nirvana in the past, future, and present; ones who enter nirvana; and the cause of attaining nirvana are all nonexistent and empty in the final analysis. The nature of emptiness in the final analysis is nirvana; there is not another correct dharma apart from nirvana."

(The Buddha taught how great bodhisattvas practice pure precept to enter nirvana, attain nirvana, and become free from attachment after realizing that the self-nature of giving and pure precept are empty.)

"Furthermore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas have achieved expedient skillfulness since aspiring to bodhi. Because of the power of expedient skillfulness, the great bodhisattvas can see that sentient beings' minds are full of hatred and anger. Motivated by kindness and compassion, the great bodhisattvas said, 'Good gentlemen, you should cultivate forbearance and become fond of it, tame your mind and practice forbearance without reluctance. The self-nature of anger is empty, so why are you angry? You should investigate and reflect more carefully on these issues, 'What has made me angry? Who is angry? With whom are you angry? You must know that the original nature of all dharmas is empty, even the emptiness of original nature is empty too. The nature of emptiness is not made by Thus-Comers, self-enlightened ones, voice-hearers, or bodhisattvas. It is not made by heavenly beings, dragons, devas, yaksas, gandharvas, asuras, garudas, kimnaras, mahoragas, humans, or nonhumans. The nature of emptiness is not made by the Heaven of Four Great kings, Heaven of Thirty-Three Smaller Kings, Heaven of Yama, Heaven of Tusita, Heaven of Enjoying Self-Made Changes, or Heaven of Enjoying Other-Made Changes; the Heaven of Brahma Followers, Heaven of Brahma Associates, Heaven of Brahma Family, or Heaven of Great Brahma; the Heaven of Light, Heaven of Lesser Light, Heaven of Infinite Light, or Heaven of Extremely Great Brightness and Purity; the Heaven of Purity, Heaven of Lesser Purity, Heaven of Infinite Purity, or Heaven of Universal Purity; the Heaven of Expansion, Heaven of Lesser Expansion, Heaven of Infinite Expansion, or Heaven of Expansive Rewards; the Heaven of Nonthinking; the Heaven of No Aspiration, Heaven of No Affliction, Heaven of Good Appearance, Heaven of Good Sight, or Heaven of Ultimate Form; the Heaven of Boundless Emptiness, Heaven of Boundless Consciousness, Heaven of Nothingness, or Heaven of Nonthinking and Not Nonthinking. You should further think: How is anger caused? To whom anger belongs? For whom anger arises? What effects will anger bring about? What benefits will anger bring us? The self-nature of all dharmas is empty. There is no anger in emptiness. You should learn forbearance to benefit yourselves.'

"Therefore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should expediently and skillfully establish sentient beings in the law of emptiness based on the cause and effect of empty nature. They should further demonstrate to, persuade, guide, admire, and celebrate sentient beings to let them dwell peacefully in the unsurpassed, perfect, and

universal bodhi and realize it soon. Well-Appearing One, this is taught in terms of the worldly perspective instead of ultimate meaning. Why? In the emptiness of original nature, no one can really attain something, nothing can be attained, and there is no attainment anytime and anywhere. Well-Appearing One, this is named the emptiness of the original nature of reality. Great bodhisattvas should cultivate prajna paramita based on the emptiness of the original nature of reality to benefit sentient beings. No sentient beings are attainable, and no establishments for sentient beings are attainable. Why? Well-Appearing One, all dharmas are far apart from sentient beings."

(The Buddha taught that great bodhisattvas should cultivate forbearance by realizing the empty original nature of reality and teach this law to sentient beings to benefit them.)

"Furthermore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas have achieved expedient skillfulness since aspiring to bodhi. Because of expedient skillfulness, they will advise and encourage the tired and lazy sentient beings to cultivate virtuous dharmas diligently in body and mind. They will say, 'Good gentlemen, there is no dharma of tiredness and laziness in the empty original nature. The tired and lazy one, the place where and the time when tiredness and laziness occur, and the cause of tiredness and laziness are nonexistent. The original nature of all dharmas is empty; the original nature is always in accord with this law of emptiness. You should cultivate various virtuous dharmas diligently in body and mind and stay away from laziness and tiredness. You should cultivate giving paramita, pure-precept paramita, forbearance paramita, diligence paramita, meditation paramita, and prajna paramita. You should cultivate the four meditations, four immeasurable minds, and four formless concentrations. You should cultivate the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. You should cultivate the liberation gates of emptiness, formlessness, and nonaspiration. You should dwell in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of

selfless self-nature. You should dwell in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable. You should dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. You should cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. You should cultivate all dharani gates and all samadhi gates. You should cultivate the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud. You should cultivate the five eyes and six supernatural powers. You should cultivate the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power. You should cultivate great loving-kindness, great compassion, great joy, and great equanimity. You should cultivate the thirty-two perfect major marks and eighty distinguishing minor features. You should cultivate staying in correct mindfulness and dwelling in equanimity at all times. You should cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. You should also cultivate the rest of Buddha dharma tirelessly and assiduously. Tiredness and laziness will bring you endless suffering. Good gentlemen, the original nature of all dharmas is empty and without hindrance. You should contemplate the dharma of tirelessness in the unhindered empty original nature. The dharma of tirelessness means that here, now, and the conditions are all unattainable.'"

(The Buddha further taught the law of the emptiness of laziness and tiredness and encouraged great bodhisattvas to cultivate various superior holy dharmas diligently and tirelessly to benefit sentient beings.)

"Therefore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should expediently and skillfully establish sentient beings in the truth of empty original nature of all dharmas. Although dwelling peacefully in it, sentient beings should not have dualistic thinking. Why? The truth of the empty original nature is neither dualistic nor separate; we cannot have dualistic thought of the dharmas that are not dualistic."

(The Buddha concluded that great bodhisattvas should expediently establish sentient beings to dwell in emptiness of all dharmas without possessing dualistic thinking.)

Fascicle 387

Chapter 70

The Unmovable

Section 2

(In the First Assembly)

"Furthermore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas taught and gave cautions to sentient beings based on the emptiness of original nature. They said, 'Good gentlemen, you should cultivate virtuous dharmas diligently. When cultivating giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, you should not reflect on their dualistic or nondualistic forms. When cultivating the four meditations, four immeasurable minds, and four formless concentrations, you should not reflect on their dualistic or nondualistic forms. When cultivating the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, you should not reflect on their dualistic or nondualistic forms. When cultivating the liberation gates of emptiness, formlessness, and nonaspiration, you should not reflect on their dualistic or nondualistic forms. When dwelling in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, you should not reflect on their dualistic or nondualistic forms. When dwelling in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable, you should not reflect on their dualistic or nondualistic forms. When dwelling in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for

the cessation of suffering, you should not reflect on their dualistic or nondualistic forms. When cultivating the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, you should not reflect on their dualistic or nondualistic forms. When cultivating all dharani gates and all samadhi gates, you should not reflect on their dualistic or nondualistic forms. When cultivating the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud, you should not reflect on their dualistic or nondualistic forms. When cultivating the five eyes and six supernatural powers, you should not reflect on their dualistic or nondualistic forms. When cultivating the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power, you should not reflect on their dualistic or nondualistic forms. When cultivating great loving-kindness, great compassion, great joy, and great equanimity, you should not reflect on their dualistic or nondualistic forms. When cultivating the thirty-two perfect major marks and eighty distinguishing minor features, you should not reflect on their dualistic or nondualistic forms. When cultivating staying in correct mindfulness and dwelling in equanimity at all times, you should not reflect on their dualistic or nondualistic forms. When cultivating the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, you should not reflect on their dualistic or nondualistic forms. When cultivating the rest of Buddha dharmas, you should not reflect on their dualistic or nondualistic forms. Why? Good gentlemen, the original nature of all these dharmas is empty, we should not reflect on the emptiness of original nature as dualistic or nondualistic.'"

(The Buddha further taught that when cultivating prajna paramita, great bodhisattvas should teach sentient beings to cultivate various superior holy dharmas diligently based on the emptiness of original nature; that is, when cultivating these dharmas, they should not reflect on their forms as dualistic or not dualistic.)

"Therefore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas will practice bodhisattva actions expediently and skillfully to assist sentient beings to mature. Once the sentient beings have matured, the great bodhisattvas will further establish them well according to individual differences and let them dwell in the stream-entry effect, once-return

effect, nonreturn effect, arhat effect, self-enlightenment bodhi, great bodhisattva status, or the unsurpassed, perfect, and universal bodhi."

(The great bodhisattvas should further establish sentient beings to dwell in appropriate effects according to individual differences when they are mature.)

"Furthermore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas have achieved expedient skillfulness since they aspired to great bodhi. Because of the power of expedient skillfulness, they saw that various sentient beings could not calm their minds when encountering the circumstance in which their desires were activated. Intending to lead them expediently to superior samadhi, the great bodhisattvas would say, 'Good gentlemen, you should cultivate superior samadhi but should not reflect on the mind as restless or concentrative. Why? Good gentlemen, the original nature of all the dharmas is empty, and in empty original nature, nothing is restless mind or concentrated mind. If you can dwell in such superior concentration, all virtuous things will be easily accomplished, and you are able to dwell in emptiness of original nature as you wish. What are virtuous things? They are the initiation of superior pure karmas of body, speech, and mind; the cultivation of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the cultivation of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the cultivation of the liberation gates of emptiness, formlessness, and nonaspiration; the dwelling in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; the dwelling in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; the dwelling in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the cultivation of the four meditations, four immeasurable minds, and four formless concentrations; the cultivation

of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the cultivation of all dharani gates and all samadhi gates; the aspiration to the bodhisattva path of nonarising; the cultivation of the ten stages of bodhisattva; the cultivation of the five eyes and six supernatural powers; the cultivation of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power; the cultivation of great loving-kindness, great compassion, great joy, and great equanimity; the cultivation of the thirty-two perfect major marks and eighty distinguishing minor features; the cultivation of staying in correct mindfulness and dwelling in equanimity at all times; the cultivation of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; the cultivation of the voice-hearer path, self-enlightened one path, bodhisattva path, and Thus-Comer path; the cultivation of the stream-entry effect, one-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, and the unsurpassed, perfect, and universal bodhi of the Buddhas; and assisting sentient beings to mature and dignifying and purifying Buddha lands. As all the pure and superior virtuous dharmas are easily and quickly achieved through the superior power of concentration, ones will go to dwell in the emptiness of original nature as they wish.'"

(The Buddha taught how to calm one's mind to easily accomplish virtuous things. The Buddha further explained what the virtuous things are.)

"Well-Appearing One, the great bodhisattvas thus will engage in virtuous and beneficial actions uninterruptedly to benefit sentient beings expediently and skillfully when practicing prajna paramita since the time they aspired to the bodhi until attaining it. Intending to bring benefits to sentient beings, they travel from one Buddha land to the other to make offerings respectfully to esteem and acclaim the Buddhas, the World-Honored Ones. They listen to the Buddhas' teaching of correct dharma and will never forget what they heard even after innumerable kalpas of going through countless rebirths until attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, these great bodhisattvas have attained dharani and thus their roots of the body, speech, and mind do not diminish. Why? They have consistently cultivated the perfect knowledge of all perfect knowledge well so that they can reflect on what they are doing

well. They can cultivate and learn all paths, including the voice-hearer path, self-enlightened one path, bodhisattva path, Thus-Comer path, superior heavenly path, superior human path, and the superior supernatural powers path of bodhisattva. They can constantly do beneficial things for sentient beings without regression with the superior supernatural powers. Although passing through birth and death in various destinies, their superior supernatural powers never lose or diminish. Well-Appearing One, this is how great bodhisattvas cultivate prajna paramita and dwell in the expedient skillfulness of empty original nature to bring benefits and happiness to sentient beings."

(The Buddha taught how great bodhisattvas cultivate prajna paramita and dwell in the expedient skillfulness of empty original nature to bring benefits and happiness to sentient beings.)

"Furthermore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas have achieved expedient skillfulness since aspiring to bodhi. Because of the power of skillful means, they can dwell in the emptiness of original nature. Seeing that sentient beings are ignorant and holding upside-down views and thus make various evil karmas, the great bodhisattvas guide them to the gate of wisdom in an expedient way, and say, ''Good gentlemen, you should cultivate prajna paramita and contemplate the original nature of all dharmas as tranquil and empty. If you cultivate prajna and contemplate the original nature of all dharmas as empty, then your cultivation in body, speech, and mind will continuously nurture you; you will feel like drinking nectar, and the effect will endure long. Good gentlemen, the original nature of all dharmas is empty. In the empty original nature, both sentient beings and dharmas are unattainable, but the cultivation will not regress or lose. Why? Good gentlemen, in the empty original nature, the dharmas do not increase or decrease, and no one can make them increase or decrease. Why? The empty original nature is neither with nor without self-nature; it is apart from differentiation and nonsensical arguments. Therefore, in the empty original nature there is no increase or decrease. Because of this reason, all you have done will not regress or lose. You should cultivate prajna paramita, contemplate the emptiness of original nature, and do what you should do.' Therefore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should expediently and skillfully teach and caution sentient beings, guiding them to cultivate prajna paramita, contemplate the emptiness of original nature, and cultivate virtuous karmas.

(The Buddha taught how great bodhisattvas teach sentient beings to contemplate the original nature of all dharmas as tranquil and empty and guide them to cultivate virtuous karmas.)

"Well-Appearing One, great bodhisattvas thus should teach and caution sentient beings to cultivate virtuous karmas tirelessly. They will not only constantly practice the path of the ten virtuous karmas themselves but also encourage others to do so. They will not only constantly observe the five precepts, eight precepts, and the precepts for the monastics themselves, but also encourage others to do so. They will not only constantly cultivate the four meditations, four immeasurable minds, and four formless concentrations themselves, but also encourage others to do so. They will not only constantly cultivate the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path themselves, but also encourage others to do so. They will not only constantly cultivate the liberation gates of emptiness, formlessness, and nonaspiration themselves, but also encourage others to do so. They will not only constantly cultivate giving, pure precept, forbearance, diligence, meditation, prajna, expedient skillfulness, exquisite aspiration, power, and perfect knowledge paramitas themselves, but also encourage others to do so. They will not only constantly dwell in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature themselves, but also encourage others to do so. They will not only constantly dwell in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable themselves, but also encourage others to do so. They will not only constantly dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering themselves, but also encourage others to do so. They will not only constantly cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations themselves, but also encourage

others to do so. They will not only constantly cultivate all dharani gates and all samadhi gates themselves but also encourage others to do so. They will not only constantly cultivate the ten stages of bodhisattva themselves but also encourage others to do so. They will not only constantly learn the five eyes and six supernatural powers themselves but also encourage others to do so. They will not only constantly learn the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha's wisdom and power themselves but also encourage others to do so. They will not only constantly learn great loving-kindness, great compassion, great joy, and great equanimity themselves, but also encourage others to do so. They will not only constantly learn the thirty-two perfect major marks and eighty distinguishing minor features themselves but also encourage others to do so. They will not only constantly learn staying in correct mindfulness and dwelling in equanimity at all times themselves but also encourage others to do so. They will not only constantly learn the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena themselves, but also encourage others to do so. They will not only constantly elicit the perfect knowledge of stream-entry effect, once-return effect, nonreturn effect, and arhat effect without dwelling in them, but also encourage others to do so. They will not only constantly elicit the perfect knowledge of self-enlightenment bodhi without dwelling in it themselves but also encourage others to do so. They will not only constantly elicit the path of the unsurpassed, perfect, and universal bodhi themselves but also encourage others to do so.

"Therefore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas will not only cultivate virtuous karmas themselves expediently, skillfully, and tirelessly, but also teach and caution sentient beings to cultivate the virtuous dharmas tirelessly. Well-Appearing One, this is named the expedient skillfulness of great bodhisattva when cultivating prajna paramita. Owing to the power of expedient skillfulness, great bodhisattvas can establish sentient beings in reality without destroying the form of reality."

(The Buddha said that great bodhisattvas should not only constantly cultivate various holy dharmas themselves expediently, skillfully, and tirelessly, but also teach, caution, and encourage sentient beings to do so.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if the original nature of all dharmas is empty and sentient beings, dharmas, and nondharmas are unattainable in the empty original nature, how do great bodhisattvas pursue the unsurpassed, perfect, and universal bodhi to benefit sentient beings?”

The Buddha replied to Well-Appearing One, “As you say, the original nature of all dharmas is empty and sentient beings, dharmas, and nondharmas are unattainable in the empty original nature. Well-Appearing One, if the original nature of all dharmas were not empty, then great bodhisattvas, when cultivating prajna paramita, would not be able to dwell peacefully in the emptiness of original nature to cultivate, realize, and attain the unsurpassed, perfect, and universal bodhi and teach the dharma of empty original nature to benefit sentient beings. Well-Appearing One, because the original nature of all dharmas is empty, great bodhisattvas, when cultivating prajna paramita, are able to dwell in the emptiness of original nature of all dharmas to cultivate, realize, and attain the unsurpassed, perfect, and universal bodhi, and teach the dharma of empty original nature to benefit sentient beings.

“Well-Appearing One, because great bodhisattvas, when cultivating prajna paramita, learn to know accurately that the original nature is empty, they can dwell in the emptiness of original nature to teach sentient beings about this correct dharma. But what is the dharma which is called empty original nature?”

“Well-Appearing One, the original nature of matter, feeling, thinking, action, and consciousness is empty. When cultivating prajna paramita, great bodhisattvas know accurately that the original nature of various aggregates is empty, and thus dwell in the empty original nature to teach sentient beings about this dharma.

“Well-Appearing One, the original nature of the eye, ear, nose, tongue, body, and conscious spheres is empty. When cultivating prajna paramita, great bodhisattvas know accurately that the original nature of various spheres is empty, and thus dwell in the empty original nature to teach sentient beings about this dharma.

“Well-Appearing One, the original nature of the eye, ear, nose, tongue, body, and conscious realms is empty. The original nature of the sight, sound, smell, taste, touch, and

mental-image realms is empty. The original nature of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms is empty. The original nature of the eye, ear, nose, tongue, body, and conscious contacts is empty. The original nature of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts is empty. The original nature of the earth, water, fire, wind, space, and consciousness realms is empty too. When cultivating prajna paramita, great bodhisattvas know accurately that the original nature of various realms is empty, and thus dwell in the empty original nature to teach sentient beings about this dharma.

"Well-Appearing One, the original nature of the cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes is empty. The original nature of all dharmas caused by conditions is empty. The original nature of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset is empty too. When cultivating prajna paramita, great bodhisattvas know accurately that the original nature of dependent origination is empty, and thus dwell in the empty original nature to teach sentient beings about this dharma.

"Well-Appearing One, the original nature of giving, pure precept, forbearance, diligence, meditation, prajna, expedient skillfulness, exquisite aspiration, power, and perfect knowledge paramitas is empty. When cultivating prajna paramita, great bodhisattvas know accurately that the original nature of ferrying to the other shore is empty, and thus dwell in the empty original nature to teach sentient beings about this dharma.

"Well-Appearing One, the original nature of the four meditations, four immeasurable minds, and four formless concentrations is empty. When cultivating prajna paramita, great bodhisattvas know accurately that the original nature of meditations, minds, and concentrations is empty, and thus dwell in the empty original nature to teach sentient beings about this dharma.

"Well-Appearing One, the original nature of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path is empty. When cultivating prajna paramita, great bodhisattvas know accurately that the original nature of the four bases of mindfulness, four correct endeavors, and

so forth is empty, and thus dwell in the empty original nature to teach sentient beings about this dharma.

"Well-Appearing One, the original nature of the liberation gates of emptiness, formlessness, and nonaspiration is empty. When cultivating prajna paramita, great bodhisattvas know accurately that the original nature of the liberation gates is empty, and thus dwell in the empty original nature to teach sentient beings about this dharma.

"Well-Appearing One, the original nature of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature is empty. When cultivating prajna paramita, great bodhisattvas know accurately that the original nature of all kinds of emptiness is empty, and thus dwell in the empty original nature to teach sentient beings about this dharma.

"Well-Appearing One, the original nature of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering is empty. When cultivating prajna paramita, great bodhisattvas know accurately that the original nature of the noble truths is empty, and thus dwell in the empty original nature to teach sentient beings about this dharma.

"Well-Appearing One, the original nature of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations is empty. When cultivating prajna paramita, great bodhisattvas know accurately that the original nature of the liberations, vexation-overcoming meditations, concentrations, and universal contemplations is empty, and thus dwell in the empty original nature to teach sentient beings about this dharma.

“Well-Appearing One, the original nature of all dharani gates and all samadhi gates is empty. When cultivating prajna paramita, great bodhisattvas know accurately that the original nature of the dharani gates and samadhi gates is empty, and thus dwell in the empty original nature to teach sentient beings about this dharma.

“Well-Appearing One, the original nature of the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud is empty. When cultivating prajna paramita, great bodhisattvas know accurately that the original nature of the stages of bodhisattva is empty, and thus dwell in the empty original nature to teach sentient beings about this dharma.

“Well-Appearing One, the original nature of the five eyes and six supernatural powers is empty. When cultivating prajna paramita, great bodhisattvas know accurately that the original nature of the five eyes and six supernatural powers is empty, and thus dwell in the empty original nature to teach sentient beings about this dharma.

“Well-Appearing One, the original nature of the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen differentive features of Buddha’s wisdom and power is empty. When cultivating prajna paramita, great bodhisattvas know accurately that the original nature of the abilities, fearlessness, unhindered understandings, and the dharmas not shared by other sentient beings is empty, and thus dwell in the empty original nature to teach sentient beings about this dharma.

“Well-Appearing One, the original nature of great loving-kindness, great compassion, great joy, and great equanimity is empty. When cultivating prajna paramita, great bodhisattvas know accurately that the original nature of these immeasurable minds is empty, and thus dwell in the empty original nature to teach sentient beings about this dharma.

“Well-Appearing One, the original nature of the thirty-two perfect major marks and eighty distinguishing minor features is empty. When cultivating prajna paramita, great bodhisattvas know accurately that the original nature of various perfect features is empty, and thus dwell in the empty original nature to teach sentient beings about this dharma.

"Well-Appearing One, the original nature of staying in correct mindfulness and dwelling in equanimity at all times is empty. When cultivating prajna paramita, great bodhisattvas know accurately that the original nature of staying in correct mindfulness and dwelling in equanimity at all times is empty, and thus dwell in the empty original nature to teach sentient beings about this dharma.

"Well-Appearing One, the original nature of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena is empty. When cultivating prajna paramita, great bodhisattvas know accurately that the original nature of various kinds of perfect knowledge is empty, and thus dwell in the empty original nature to teach sentient beings about this dharma.

"Well-Appearing One, the original nature of the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi is empty. When cultivating prajna paramita, great bodhisattvas know accurately that the original nature of the effects of voice-hearer vehicle and self-enlightened one vehicle is empty, and thus dwell in the empty original nature to teach sentient beings about this dharma.

"Well-Appearing One, the original nature of all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas is empty; the original nature of permanent elimination of enduring disposition of vexations is empty too. When cultivating prajna paramita, great bodhisattvas know accurately that the original nature of bodhisattva actions, bodhi, and nirvana is empty, and thus dwell in the empty original nature to teach sentient beings about this dharma."

(The Buddha taught that when cultivating prajna paramita, great bodhisattvas know accurately that the original nature of various dharmas is empty, and thus dwell in the empty original nature to teach sentient beings about this law.)

"Furthermore, Well-Appearing One, if the original nature of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction,

emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature were not empty, then great bodhisattvas, when cultivating prajna paramita, would not teach sentient beings that the original nature of all dharmas is empty. If they teach so, they will destroy the emptiness of original nature. But the emptiness of original nature is neither permanent nor impermanent and cannot be destroyed. Why? The emptiness of original nature is without direction or location; it comes from nowhere and goes nowhere. The truth of emptiness is also named dharma dwelling; in dharma dwelling there is no dharma, no combination and separation, no addition and subtraction, no arising and extinction, and no contamination and purification. It is where all dharmas have originally dwelled. As great bodhisattvas dwell peacefully in it to aspire to the unsurpassed, perfect, and universal bodhi, they will not see any dharma to which one will or will not aspire. All dharmas are named dharma dwelling because they all have no dwelling. As great bodhisattvas dwell peacefully in it when cultivating prajna paramita and see the original nature of all dharmas as empty, they will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi. Why? These great bodhisattvas do not see any dharma that can hinder them. Because they have seen that all dharmas are without hindrance, they are free from skepticism and puzzlement about the unsurpassed, perfect, and universal bodhi, so they will not regress in the pursuit of the bodhi."

(The Buddha further said that the truth of the emptiness of original nature is also named dharma dwelling. Where all dharmas dwell is also named dharma dwelling because they all have no dwelling. The dharma dwelling has no combination and separation, addition and subtraction, arising and extinction, and contamination and purification. It is where all dharmas have originally dwelled. As great bodhisattvas dwell peacefully in it when cultivating prajna paramita and see the original nature of all dharmas as empty, they will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi.)

"Furthermore, Well-Appearing One, in the emptiness of original nature the 'I,' the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the learned child, the maker,

the one who makes others make, the elicitor, the one makes others elicit, the receiver, the one who makes others receive, the knower, and the viewer are unattainable.

“Well-Appearing One, in the emptiness of original nature, matter, feeling, thing, action, and consciousness are unattainable.

“Well-Appearing One, in the emptiness of original nature, the eye, ear, nose, tongue, body, and conscious spheres are unattainable.

“Well-Appearing One, in the emptiness of original nature, the sight, sound, smell, taste, touch, and mental-image spheres are unattainable.

“Well-Appearing One, in the emptiness of original nature, the eye, ear, nose, tongue, body, and conscious realms are unattainable.

“Well-Appearing One, in the emptiness of original nature, the sight, sound, smell, taste, touch, and mental-image realms are unattainable.

“Well-Appearing One, in the emptiness of original nature, the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are unattainable.

“Well-Appearing One, in the emptiness of original nature, the eye, ear, nose, tongue, body, and conscious contacts are unattainable.

“Well-Appearing One, in the emptiness of original nature, the feelings produced by eye, ear, nose, tongue, body, and conscious contacts are unattainable.

“Well-Appearing One, in the emptiness of original nature, the earth, water, fire, wind, space, and consciousness realms are unattainable.

“Well-Appearing One, in the emptiness of original nature, the cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and conditions that reinforce main causes are unattainable.

“Well-Appearing One, in the emptiness of original nature, all dharmas caused by conditions are unattainable.

“Well-Appearing One, in the emptiness of original nature, ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are unattainable.

“Well-Appearing One, in the emptiness of original nature, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are unattainable.

“Well-Appearing One, in the emptiness of original nature, internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are unattainable.

“Well-Appearing One, in the emptiness of original nature, the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are unattainable.

“Well-Appearing One, in the emptiness of original nature, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable.

“Well-Appearing One, in the emptiness of original nature, the four meditations, four immeasurable minds, and four formless concentrations are unattainable.

“Well-Appearing One, in the emptiness of original nature, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are unattainable.

“Well-Appearing One, in the emptiness of original nature, all dharani gates and all samadhi gates are unattainable.

“Well-Appearing One, in the emptiness of original nature, the liberation gates of emptiness, formlessness, and nonaspiration are unattainable.

“Well-Appearing One, in the emptiness of original nature, the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are unattainable.

“Well-Appearing One, in the emptiness of original nature, the five eyes and six supernatural powers are unattainable.

“Well-Appearing One, in the emptiness of original nature, the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha’s wisdom and power are unattainable.

“Well-Appearing One, in the emptiness of original nature, staying in correct mindfulness and dwelling in equanimity at all times are unattainable.

“Well-Appearing One, in the emptiness of original nature, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are unattainable.

“Well-Appearing One, in the emptiness of original nature, the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi are unattainable.

“Well-Appearing One, in the emptiness of original nature, all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas are unattainable.

“Well-Appearing One, in the emptiness of original nature, the dharmas with form and without form, the visible and the invisible dharmas, the substantial and the unsubstantial

dharmas, the flawed and the flawless dharmas, and the conditioned and the unconditioned dharmas are unattainable.

"Well-Appearing One, in the emptiness of original nature, the thirty-two perfect major marks and eighty distinguishing minor features are unattainable.

(The Buddha taught that in the emptiness of original nature, all dharmas are unattainable.)

"Well-Appearing One, the Buddha has transformed four groups of followers, namely bhiksus (monks), bhiksunis (nuns), upasakas (layman believers), and upasikas (laywoman believers). Suppose that the Buddha has made a transformed Buddha to teach the essential meanings of the dharma for the transformed followers for hundreds of thousands of koti-nayuta kalpas. What do you think about this? Can these transformed disciples attain the stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, or the unsurpassed, perfect, and universal bodhi?"

Well-Appearing One replied, "No, World-Honored One. No, Well-Gone One. Why? It is because these transformed disciples are not real, and the unreal dharmas cannot attain the effects."

The Buddha said, "Well-Appearing One, so are all dharmas. As their original nature is empty and unreal, what great bodhisattvas will teach what sentient beings about what dharma so that the sentient beings will attain stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, or the unsurpassed, perfect, and universal bodhi?

"Well-Appearing One, the great bodhisattvas have taught sentient beings about the dharmas of empty original natures, while the sentient beings are unattainable. Having pity on those holding upside-down views, the great bodhisattvas have worked to rescue them and let them dwell in correct dharma. The correct, not upside-down dharma is without differentiation. The dharma without differentiation is not upside down, while the dharma with differentiation is upside down.

"Well-Appearing One, in the not upside-down teachings, namely, the teachings without differentiation, the 'I,' sentient being, living one, one who gives birth, one who raises others,

gentleperson, individual in reincarnation, mentally born one, learned child, maker, one who makes others make, elicitor, one who makes others elicit, receiver, one who makes others receive, knower, and viewer are nonexistent; matter, feeling, thinking, action, and consciousness are nonexistent; the eye, ear, nose, tongue, body, and conscious spheres are nonexistent; the sight, sound, smell, taste, touch, and mental-image spheres are nonexistent; the eye, ear, nose, tongue, body, and conscious realms are nonexistent; the sight, sound, smell, taste, touch, and mental-image realms are nonexistent; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are nonexistent; the eye, ear, nose, tongue, body, and conscious contacts are nonexistent; the feelings produced by eye, ear, nose, tongue, body, and conscious contacts are nonexistent; the earth, water, fire, wind, space, and consciousness realms are nonexistent; the cause and condition, consecutive thoughts, conditions that stimulate the mind, and conditions that stimulate main causes are nonexistent; the dharmas caused by conditions are nonexistent; ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, birth, old age, death, worry, sorrow, misery, anxiety, and upset are nonexistent; giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are nonexistent; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are nonexistent; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are nonexistent; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are nonexistent; the four meditations, four immeasurable minds, and four formless concentrations are nonexistent; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are nonexistent; all dharani gates and all samadhi gates are nonexistent; the liberation gates of emptiness, formlessness, and nonaspiration are nonexistent; the stages of ecstasy, freedom from defilement, emitting light, flaming wisdom, being extremely difficult to be

surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are nonexistent; the five eyes and six supernatural powers are nonexistent; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power are nonexistent; staying in correct mindfulness and dwelling in equanimity at all times are nonexistent; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are nonexistent; the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightened bodhi are nonexistent; all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi are nonexistent; the dharmas with and without forms, the visible and invisible dharmas, the substantial and unsubstantial dharmas, the flawed and flawless dharmas, and the conditioned and unconditioned dharmas are nonexistent; and the thirty-two perfect major marks and eighty distinguishing minor features are nonexistent.

(The Buddha taught that in the not upside-down teachings, all dharmas are nonexistent; this nonexistence is exactly the emptiness of original nature.)

"Well-Appearing One, this nonexistence is exactly the emptiness of original nature. When cultivating prajna paramita, great bodhisattvas have dwelled in the emptiness of original nature and seen that the sentient beings get stuck in the upside-down thinking. So the great bodhisattvas try to liberate them expediently and skillfully from the 'I,' the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the learned child, the maker, the one who makes others make, the elicitor, the one who makes others elicit, the receiver, the one who makes others receive, the knower, and the viewer and the thinking of the 'I,' the sentient being, and so forth. The great bodhisattvas will liberate the sentient beings from matter, feeling, thinking, action, and consciousness and the thinking of matter, feeling, thinking, action, and consciousness. The great bodhisattvas will liberate the sentient beings from the eye, ear, nose, tongue, body, and conscious spheres and the thinking of the eye, ear, nose, tongue, body, and conscious sphere; the sight, sound, smell, taste, touch, and mental-image spheres and the thinking of them; the eye, ear, nose, tongue, body, and conscious realms and the thinking of them; the sight, sound, smell, taste, touch, and mental-image realms and the thinking of them; the eye consciousness, ear

consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms and the thinking of them; the eye, ear, nose, tongue, body, and conscious contacts and the thinking of them; and the feelings produced by eye, ear, nose, tongue, body, and conscious contacts and the thinking of them. The great bodhisattvas will liberate the sentient beings from the earth, water, fire, wind, space, and consciousness realms and the thinking of them; the cause and condition, consecutive thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes and the thinking of them; the dharmas caused by conditions and the thinking of them. The great bodhisattvas will liberate the sentient beings from ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset and the thinking of them. The great bodhisattvas will liberate the sentient beings from giving, pure precept, forbearance, diligence, meditation, and prajna paramitas and the thinking of them; from internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature and the thinking of them; from the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path and the thinking of them; from the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering and the thinking of them; from the four meditations, four immeasurable minds, and four formless concentrations and the thinking of them; from the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations and the thinking of them; from the dharani gates and samadhi gates and the thinking of them; from the liberation gates of emptiness, formlessness, and nonaspiration and the thinking of them; from the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud and the thinking of them; from the five eyes and six supernatural powers and the thinking of them; from the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great

loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power and the thinking of them; from staying in correct mindfulness and dwelling in equanimity at all times and the thinking of them; from the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena and the thinking of them; from the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi and the thinking of them; from all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas and the thinking of them; from the dharmas with and without forms, visible and invisible dharmas, substantial and unsubstantial dharmas, flawed and flawless dharmas, and conditioned and unconditioned dharmas and the thinking of them; and from the thirty-two perfect major marks and eighty distinguishing minor features and the thinking of them. The great bodhisattvas will liberate the sentient beings from the flawed dharmas such the five aggregates and so forth, and the flawless dharmas such as the four bases of mindfulness, and so forth. Why? Well-Appearing One, the flawless dharmas such as the four bases of mindfulness and so forth, unlike ultimate meaning, still have arising, extinction, forms, actions, nonsensical arguments, and differentiation, so sentient beings should also become liberated from them. The ultimate meaning is the emptiness of original nature, and this emptiness of original nature is the unsurpassed, perfect, and universal bodhi that the Buddhas have realized."

(The Buddha concluded that when teaching sentient beings, great bodhisattvas should liberate them not only from the flawed dharmas, but also from the flawless dharmas and the thinking of all these dharmas to reach the ultimate meaning. This emptiness of original nature is the unsurpassed bodhi that the Buddhas have realized and attained.)

Fascicle 388

Chapter 70

The Unmovable

Section 3

(In the First Assembly)

"You must know, Well-Appearing One, in the emptiness of original nature, the 'I,' the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the learned child, the maker, the one who makes others make, the elicitor, the one who makes others elicit, the receiver, the one who makes others receive, the knower, and the viewer are unattainable. Matter, feeling, thinking, action, and consciousness are unattainable. The eye, ear, nose, tongue, body, and conscious spheres are unattainable. The sight, sound, smell, taste, touch, and mental-image spheres are unattainable. The eye, ear, nose, tongue, body, and conscious realms are unattainable. The sight, sound, smell, taste, touch, and mental-image realms are unattainable. The eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are unattainable. The eye, ear, nose, tongue, body, and conscious contacts are unattainable. The feelings produced by eye, ear, nose, tongue, body, and conscious contacts are unattainable. The earth, water, fire, wind, space, and consciousness realms are unattainable. The cause and condition, consecutive thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are unattainable. The dharmas caused by conditions are unattainable. Ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are unattainable. Giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are unattainable. Internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction,

emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are unattainable. The four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are unattainable. The noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable. The four meditations, four immeasurable minds, and four formless concentrations are unattainable. The eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are unattainable. All dharani gates and all samadhi gates are unattainable. The liberation gates of emptiness, formlessness, and nonaspiration are unattainable. The stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are unattainable. The five eyes and six supernatural powers are unattainable. The Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power are unattainable. Staying in correct mindfulness and dwelling in equanimity at all times are unattainable. The perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are unattainable. The stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi are unattainable. All great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas are unattainable. The dharmas with forms and without forms, the visible and invisible dharmas, the substantial and unsubstantial dharmas, the flawed and flawless dharmas, and the conditioned and unconditioned dharmas are unattainable. The thirty-two perfect major marks and eighty distinguishing minor features are unattainable.

(The Buddha said that in the emptiness of original nature, all dharmas are unattainable.)

"Well-Appearing One, great bodhisattvas pursue the unsurpassed, perfect, and universal bodhi not for the sake of the unsurpassed, perfect and universal bodhi, but for the sake of the empty original nature of all dharmas.

“Well-Appearing One, the empty original nature is always empty in the past, future, and present; it has never been not empty. As great bodhisattvas dwell in the empty original-nature paramita to practice the perfect knowledge of the forms of the paths to liberate sentient beings from the attachment to the thinking of sentient beings and dharmas, they equally practice all paths: the path of voice-hearer, path of self-enlightened one, path of bodhisattva, and the path of Thus-Comer.

“Well-Appearing One, after fulfilling all paths, the great bodhisattvas will be able to assist sentient beings to mature and dignify and purify Buddha land that they seek. In the rest of their lives, they will work to approach and realize the unsurpassed, perfect, and universal bodhi. After realizing the unsurpassed, perfect, and universal bodhi, they will be able to gain the Buddha eye, keeping it and never losing it. What is Buddha eye? The empty original nature is Buddha eye. Well-Appearing One, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the past had adopted empty original nature as Buddha eye. The Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the future will adopt empty original nature as Buddha eye. The Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the present are adopting empty original nature as Buddha eye.

(The empty original nature is Buddha eye.)

“Well-Appearing One, it is definite that no Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One can appear in the world apart from empty original nature. All Buddhas appearing in the world will teach the meaning of empty original nature, and sentient beings must hear the teaching of empty original nature before they can enter onto the holy path and realize holy effect. There is no other expedient way than empty original nature.

“Therefore, Well-Appearing One, in order to realize the unsurpassed, perfect, and universal bodhi, great bodhisattvas should dwell correctly and peacefully in the emptiness of original nature when cultivating prajna paramita and other great bodhisattva actions. If they dwell correctly and peacefully in the emptiness of original nature to cultivate prajna paramita and other great bodhisattva actions, they will never lose the perfect knowledge of all perfect knowledge.”

(The Buddha emphasized the empty original nature is indispensable for entering onto the holy path and achieving the perfect knowledge of all perfect knowledge.)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, great bodhisattvas are very rare and unique. They have practiced all virtuous dharmas based on empty original nature, but they do not lose and destroy the empty original nature. They are not attached to the thought that the dharmas are different from empty original nature. Rather, they think that the eye, ear, nose, tongue, body, and conscious spheres are not different from empty original nature. The sight, sound, smell, taste, touch, and mental-image spheres are not different from empty original nature. The eye, ear, nose, tongue, body, and conscious realms are not different from empty original nature. The sight, sound, smell, taste, touch, and mental-image realms are not different from empty original nature. The eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are not different from empty original nature. The eye, ear, nose, tongue, body, and conscious contacts are not different from empty original nature. The feelings produced by eye, ear, nose, tongue, body, and conscious contacts are not different from empty original nature. The earth, water, fire, wind, space, and consciousness realms are not different from empty original nature. The cause and condition, consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes are not different from empty original nature. All dharmas caused by conditions are not different from empty original nature. Ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are not different from empty original nature. Giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are not different from empty original nature. Internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are not different from empty original nature. The four bases of mindfulness, four correct endeavors, four

bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are not different from empty original nature. The noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are not different from emptiness of original nature. The four meditations, four immeasurable minds, and four formless concentrations are not different from empty original nature. The eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are not different from empty original nature. All dharani gates and all samadhi gates are not different from empty original nature. The liberation gates of emptiness, formlessness, and nonaspiration are not different from empty original nature. The stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are not different from empty original nature. The five eyes and six supernatural powers are not different from empty original nature. The Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power are not different from empty original nature. The thirty-two perfect major marks and eighty distinguishing minor features are not different from empty original nature. Staying in correct mindfulness and dwelling in equanimity at all times are not different from empty original nature. The perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are not different from empty original nature. The stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi are not different from empty original nature. All great bodhisattva actions are not different from empty original nature. The unsurpassed, perfect, and universal bodhi of the Buddhas is not different from empty original nature.

(Well-Appearing One said that great bodhisattvas practice all virtuous dharmas based on empty original nature, but they do not lose and destroy the empty original nature since they are not attached to the thought that the dharmas are different from empty original nature. In the following he further stated that all dharmas are empty original nature, and empty original nature is all dharmas.)

"World-Honored One, matter, feeling, thinking, action, and consciousness are empty original nature; the empty original nature is matter, feeling, thinking, action, and consciousness. The eye, ear, nose, tongue, body, and conscious spheres are empty original nature; the empty original nature is the eye, ear, nose, tongue, body, and conscious spheres. The sight, sound, smell, taste, touch, and mental-image spheres are empty original nature; the empty original nature is the sight, sound, smell, taste, touch, and mental-image spheres. The eye, ear, nose, tongue, body, and conscious realms are empty original nature; the empty original nature is the eye, ear, nose, tongue, body, and conscious realms. The sight, sound, smell, taste, touch, and mental-image realms are empty original nature; the empty original nature is the sight, sound, smell, taste, touch, and mental-image realms. The eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are empty original nature; the empty original nature is the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. The eye, ear, nose, tongue, body, and conscious contacts are empty original nature; the empty original nature is the eye, ear, nose, tongue, body, and conscious contacts. The feelings produced by eye, ear, nose, tongue, body, and conscious contacts are empty original nature; the empty original nature is the feelings produced by eye, ear, nose, tongue, body, and conscious contacts. The earth, water, fire, wind, space, and consciousness realms are empty original nature; the empty original nature is the earth, water, fire, wind, space, and consciousness realms. The cause and condition, consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes are empty original nature; the empty original nature is the cause and condition, consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes are empty original nature. All dharmas caused by conditions are empty original nature, and the empty original nature is all dharmas caused by conditions. Ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are empty original nature; the empty original nature is ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset. Giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are empty original nature; the empty original nature is giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. Internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate

truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are empty original nature; the empty original nature is internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. The four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are empty original nature; the empty original nature is the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path. The noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are empty original nature; the empty original nature is the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. The four meditations, four immeasurable minds, and four formless concentrations are empty original nature; the empty original nature is the four meditation, four immeasurable minds, and four formless concentrations. The eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are empty original nature; the empty original nature is the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. All dharani gates and all samadhi gates are empty original nature; the empty original nature is all dharani gates and all samadhi gates. The liberation gates of emptiness, formlessness, and nonaspiration are empty original nature; the empty original nature is the liberation gates of emptiness, formlessness and nonaspiration. The stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are empty original nature; the empty original nature is the stage of ecstasy, the stage of freedom from defilements, and so forth, and the stage of dharma cloud. The five eyes and six supernatural powers are empty original nature, and the empty original nature is the five eyes and six supernatural powers. The Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power are empty original nature; the empty original nature is the Buddha's ten abilities, four kinds of fearlessness, and so forth, and

eighteen differentive features of Buddha's wisdom and power. The thirty-two perfect major marks and eighty distinguishing minor features are empty original nature, and the empty original nature is the thirty-two perfect major marks and eighty distinguishing minor features. Staying in correct mindfulness and dwelling in equanimity at all times are empty original nature, and the empty original nature is staying in correct mindfulness and dwelling in equanimity at all times. The perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are empty original nature; the empty original nature is the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. The stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi are empty original nature; the empty original nature is the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi. All great bodhisattva actions and the unsurpassed, perfect, and the universal bodhi of the Buddhas are empty original nature; the empty original nature is all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas."

The Buddha said to Well-Appearing One, "Yes, it is as you say. Great bodhisattvas are rare and unique. Although they practice all dharmas based on empty original nature, they do not lose or destroy empty original nature.

"Well-Appearing One, matter is not different from empty original nature, and empty original nature is not different from matter. Matter is empty original nature, and the empty original nature is matter. Feeling, thinking, action, and consciousness are not different from empty original nature; the empty original nature is not different from feeling, thinking, action, and consciousness. Feeling, thinking, action, and consciousness are empty original nature; the empty original nature is feeling, thinking, action, and consciousness."

(The Buddha confirmed what Well-Appearing One asserted.)

"Well-Appearing One, the eye sphere is not different from empty original nature, and the empty original nature is not different from the eye sphere. The eye sphere is empty original nature, and the empty original nature is the eye sphere. The ear, nose, tongue, body, and conscious spheres are not different from empty original nature; the empty original nature is not different from the ear, nose, tongue, body, and conscious spheres. The ear, nose, tongue, body,

and conscious spheres are empty original nature; the empty original nature is the ear, nose, tongue, body, and conscious spheres.

“Well-Appearing One, the sight sphere is not different from empty original nature, and the empty original nature is not different from the sight sphere. The sight sphere is empty original nature, and the empty original nature is sight sphere. The sound, smell, taste, touch, and mental-image spheres are not different from empty original nature; the empty original nature is not different from the sound, smell, taste, touch, and mental-image spheres. The sound, smell, taste, touch, and mental-image spheres are empty original nature; the empty original nature is the sound, smell, taste, touch, and mental-images spheres.

“Well-Appearing One, the eye realm is not different from empty original nature, and the empty original nature is not different from the eye realm. The eye realm is empty original nature, and the empty original nature is the eye realm. The ear, nose, tongue, body, and conscious realms are not different from empty original nature; the empty original nature is not different from the ear, nose, tongue, body, and conscious realms. The ear, nose, tongue, body, and conscious realms are empty original nature; the empty original nature is the ear, nose, tongue, body, and conscious realms.

“Well-Appearing One, the sight realm is not different from empty original nature, and the empty original nature is not different from the sight realm. The sight realm is empty original nature, and the empty original nature is the sight realm. The sound, smell, taste, touch, and mental-image realms are not different from empty original nature; the empty original nature is not different from the sound, smell, taste, touch, and mental-image realms. The sound, smell, taste, touch, and mental-image realms are empty original nature; the empty original nature is the sound, smell, taste, touch, and mental-images realms.

“Well-Appearing One, the eye consciousness realm is not different from empty original nature, and the empty original nature is not different from the eye consciousness realm. The eye consciousness realm is empty original nature, and the empty original nature is the eye consciousness realm. The ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are not different from empty original nature; the empty original nature is not different from the ear consciousness, nose consciousness, tongue

consciousness, body consciousness, and conscious consciousness realms. The ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are empty original nature; the empty original nature is the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms.

"Well-Appearing One, the eye contact is not different from empty original nature, and the empty original nature is not different from the eye contact. The eye contact is empty original nature, and the empty original nature is the eye contact. The ear, nose, tongue, body, and conscious contacts are not different from empty original nature; the empty original nature is not different from the ear, nose, tongue, body, and conscious contacts. The ear, nose, tongue, body, and conscious contacts are empty original nature; the empty original nature is the ear, nose, tongue, body, and conscious contacts.

"Well-Appearing One, the feelings produced by eye contact are not different from empty original nature, and the empty original nature is not different from the feelings produced by eye contact. The feelings produced by eye contact are empty original nature, and the empty original nature is the feelings produced by eye contact. The feelings produced by ear, nose, tongue, body, and conscious contacts are not different from empty original nature; the empty original nature is not different from the feelings produced by ear, nose, tongue, body, and conscious contacts. The feelings produced by ear, nose, tongue, body, and conscious contacts are empty original nature; the empty original nature is the feelings produced by ear, nose, tongue, body, and conscious contacts.

"Well-Appearing One, the earth realm is not different from empty original nature, and the empty original nature is not different from the earth realm. The earth realm is empty original nature, and the empty original nature is the earth realm. The water, fire, wind, space, and consciousness realms are not different from empty original nature; the empty original nature is not different from the water, fire, wind, space, and consciousness realms. The water, fire, wind, space, and consciousness realms are empty original nature; the empty original nature is the water, fire, wind, space, and consciousness realms.

"Well-Appearing One, the cause and condition are not different from empty original nature, and the empty original nature is not different from the cause and condition. The cause and

condition are empty original nature, and the empty original nature is the cause and condition. The consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes are not different from empty original nature; the empty original nature is not different from the consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes. The consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes are empty original nature; the empty original nature is the consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes.

"Well-Appearing One, all dharmas caused by conditions are not different from empty original nature, and the empty original nature is not different from all dharmas caused by conditions. All dharmas caused by conditions are empty original nature, and the empty original nature is all dharmas caused by conditions.

"Well-Appearing One, ignorance is not different from empty original nature, and the empty original nature is not different from ignorance. Ignorance is empty original nature, and the empty original nature is ignorance. Action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are not different from empty original nature; the empty original nature is not different from action, consciousness, and so forth, and old age death, worry, sorrow, misery, anxiety, and upset. Action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are empty original nature; the empty original nature is action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset.

"Well-Appearing One, giving paramita is not different from empty original nature, and the empty original nature is not different from giving paramita. Giving paramita is empty original nature, and the empty original nature is giving paramita. Pure precept, forbearance, diligence, meditation, and prajna paramitas are not different from empty original nature; the empty original nature is not different from pure precept, forbearance, diligence, meditation, and prajna paramitas. Pure precept, forbearance, diligence, meditation, and prajna paramitas are empty original nature; the empty original nature is pure precept, forbearance, diligence, meditation, and prajna paramitas.

“Well-Appearing One, internal emptiness is not different from empty original nature, and the empty original nature is not different from internal emptiness. Internal emptiness is empty original nature, and the empty original nature is internal emptiness. External emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are not different from empty original nature; the empty original nature is not different from external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature. External emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are empty original nature; the empty original nature is external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature.

“Well-Appearing One, the four bases of mindfulness are not different from empty original nature, and the empty original nature is not different from the four bases of mindfulness. The four bases of mindfulness are empty original nature, and the empty original nature is the four bases of mindfulness. The four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are not different from empty original nature; the empty original nature is not different from the four correct endeavors, four bases of power, and so forth, and noble eightfold path. The four correct endeavors, four bases of power, and so forth, and noble eightfold are empty original nature; the empty original nature is the four correct endeavors, four bases of power, and so forth, and noble eightfold path.

“Well-Appearing One, the noble truth of suffering is not different from empty original nature, and the empty original nature is not different from the noble truth of suffering. The noble truth of suffering is empty original nature, and the empty original nature is the noble truth of suffering. The noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are not different from empty original nature; the empty original nature is not different from the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. The noble truths of the cause of suffering, the cessation of

suffering, and the path for the cessation of suffering are empty original nature; the empty original nature is the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

"Well-Appearing One, the four meditations are not different from empty original nature, and the empty original nature is not different from the four meditations. The four meditations are empty original nature, and the empty original nature is the four meditations. The four immeasurable minds and four formless concentrations are not different from empty original nature, and the empty original nature is not different from the four immeasurable minds and four formless concentrations. The four immeasurable minds and four formless concentrations are empty original nature, and the empty original nature is the four immeasurable minds and four formless concentrations.

"Well-Appearing One, the eight liberations are not different from empty original nature, and the empty original nature is not different from the eight liberations. The eight liberations are empty original nature, and the empty original nature is the eight liberations. The eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are not different from empty original nature; the empty original nature is not different from the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. The eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are empty original nature; the empty original nature is the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

"Well-Appearing One, the dharani gates are not different from empty original nature, and the empty original nature is not different from the dharani gates. The dharani gates are empty original nature, and the empty original nature is the dharani gates. The samadhi gates are not different from empty original nature, and the empty original nature is not different from the samadhi gates. The samadhi gates are empty original nature, and the empty original nature is the samadhi gates.

"Well-Appearing One, the liberation gate of emptiness is not different from empty original nature, and the empty original nature is not different from the liberation gate of

emptiness. The liberation gate of emptiness is empty original nature, and the empty original nature is the liberation gate of emptiness. The liberation gates of formlessness and nonaspiration are not different from empty original nature, and the empty original nature is not different from the liberation gates of formlessness and nonaspiration. The liberation gates of formlessness and nonaspiration are empty original nature, and the empty original nature is the liberation gates of formlessness and nonaspiration.

"Well-Appearing One, the stage of ecstasy is not different from empty original nature, and the empty original nature is not different from the stage of ecstasy. The stage of ecstasy is empty original nature, and the empty original nature is the stage of ecstasy. The stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are not different from empty original nature; the empty original nature is not different from the stage of freedom from defilements, stage of emitting light, and so forth, and the stage of dharma cloud. The stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud are empty original nature; the empty original nature is the stage of freedom from defilements, stage of emitting light, and so forth, and stage of dharma cloud.

"Well-Appearing One, the five eyes are not different from empty original nature, and the empty original nature is not different from the five eyes. The five eyes are empty original nature, and the empty original nature is the five eyes. The six supernatural powers are not different from empty original nature, and the empty original nature is not different from the six supernatural powers. The six supernatural powers are empty original nature, and the empty original nature is the six supernatural powers.

"Well-Appearing One, the Buddha's ten abilities are not different from empty original nature, and the empty original nature is not different from the Buddha's ten abilities. The Buddha's ten abilities are empty original nature, and the empty original nature is the Buddha's ten abilities. The four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power are not different from empty original nature; the empty original nature is not different from the four kinds of fearlessness, four unhindered understandings, and

so forth, and eighteen differentive features of Buddha's wisdom and power. The four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen differentive features of Buddha's wisdom and power are empty original nature; the empty original nature is the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen differentive features of Buddha's wisdom and power.

"Well-Appearing One, the thirty-two perfect major marks are not different from empty original nature, and the empty original nature is not different from the thirty-two perfect major marks. The thirty-two perfect major marks are empty original nature, and the empty original nature is the thirty-two perfect major marks. The eighty distinguishing minor features are not different from empty original nature, and the empty original nature is not different from the eighty distinguishing minor features. The eighty distinguishing minor features are empty original nature, and the empty original nature is the eighty distinguishing minor features.

"Well-Appearing One, staying in correct mindfulness is not different from empty original nature, and the empty original nature is not different from staying in correct mindfulness. Staying in correct mindfulness is empty original nature, and the empty original nature is staying in correct mindfulness. Dwelling in equanimity at all times is not different from empty original nature, and the empty original nature is not different from dwelling in equanimity at all times. Dwelling in equanimity at all times is empty original nature, and the empty original nature is dwelling in equanimity at all times.

"Well-Appearing One, the perfect knowledge of everything is not different from empty original nature, and the empty original nature is not different from the perfect knowledge of everything. The perfect knowledge of everything is empty original nature, and the empty original nature is the perfect knowledge of everything. The perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are not different from empty original nature, and the empty original nature is not different from the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena. The perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are empty original nature, and the empty original nature is the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena.

“Well-Appearing One, the stream-entry effect is not different from empty original nature, and the empty original nature is not different from the stream-entry effect. The stream-entry effect is empty original nature, and the empty original nature is the stream-entry effect. The once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi are not different from empty original nature; the empty original nature is not different from the once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi. The once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi are empty original nature; the empty original nature is the once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi.

“Well-Appearing One, all great bodhisattva actions are not different from empty original nature, and the empty original nature is not different from all great bodhisattva actions. All great bodhisattva actions are empty original nature, and the empty original nature is all great bodhisattva actions. The unsurpassed, perfect, and universal bodhi of the Buddhas is not different from empty original nature, and the empty original nature is not different from the unsurpassed, perfect, and universal bodhi of the Buddhas. The unsurpassed, perfect, and universal bodhi of the Buddhas is empty original nature, and the empty original nature is the unsurpassed, perfect, and universal bodhi of the Buddhas.

“Furthermore, Well-Appearing One, if matter is different from empty original nature and empty original nature is different from matter, then matter is not empty original nature, and empty original nature is not matter. If feeling, thinking, action, and consciousness are different from empty original nature and empty original nature is different from feeling, thinking, action, and consciousness, then feeling, thinking, action, and consciousness are not empty original nature, and empty original nature is not feeling, thinking, action, and consciousness.

“Well-Appearing One, if the eye sphere is different from empty original nature and empty original nature is different from the eye sphere, then the eye sphere is not empty original nature, and empty original nature is not the eye sphere. If the ear, nose, tongue, body, and conscious spheres are different from empty original nature and empty original nature is different from the ear, nose, tongue, body, and conscious spheres, then the ear, nose, tongue, body, and conscious spheres are not empty original nature, and empty original nature is not the ear, nose, tongue, body, and conscious spheres.

“Well-Appearing One, if the sight sphere is different from empty original nature and empty original nature is different from the sight sphere, then the sight sphere is not empty original nature, and empty original nature is not the sight sphere. If the sound, smell, taste, touch, and mental-image spheres are different from empty original nature and empty original nature is different from the sound, smell, taste, touch, and mental-image spheres, then the sound, smell, taste, touch, and mental-image spheres are not empty original nature, and empty original nature is not the sound, smell, taste, touch, and mental-image spheres.

“Well-Appearing One, if the eye realm is different from empty original nature and empty original nature is different from the eye realm, then the eye realm is not empty original nature, and empty original nature is not the eye realm. If the ear, nose, tongue, body, and conscious realms are different from empty original nature and empty original nature is different from the ear, nose, tongue, body, and conscious realms, then the ear, nose, tongue, body, and conscious realms are not empty original nature, and empty original nature is not the ear, nose, tongue, body, and conscious realms.

“Well-Appearing One, if the sight realm is different from empty original nature and empty original nature is different from the sight realm, then the sight realm is not empty original nature, and empty original nature is not the sight realm. If the sound, smell, taste, touch, and mental-image realms are different from empty original nature and empty original nature is different from the sound, smell, taste, touch, and mental-image realms, then the sound, smell, taste, touch, and mental-image realms are not empty original nature, and empty original nature is not the sound, smell, taste, touch, and mental-image realms.

“Well-Appearing One, if the eye consciousness realm is different from empty original nature and empty original nature is different from the eye consciousness realm, then the eye consciousness realm is not empty original nature, and empty original nature is not the eye consciousness realm. If the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are different from empty original nature and empty original nature is different from the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, then the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious

consciousness realms are not empty original nature, and empty original nature is not the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms.

“Well-Appearing One, if the eye contact is different from empty original nature and empty original nature is different from the eye contact, then the eye contact is not empty original nature, and empty original nature is not the eye contact. If the ear, nose, tongue, body, and conscious contacts are different from empty original nature and empty original nature is different from the ear, nose, tongue, body, and conscious contacts, then the ear, nose, tongue, body, and conscious contacts are not empty original nature, and empty original nature is not the ear, nose, tongue, body, and conscious contacts.

“Well-Appearing One, if the feelings produced by eye contact is different from empty original nature and empty original nature is different from the feelings produced by eye contact, then the feelings produced by eye contact are not empty original nature, and empty original nature is not the feelings produced by eye contact. If the feelings produced by ear, nose, tongue, body, and conscious contacts are different from empty original nature and empty original nature is different from the feelings produced by ear, nose, tongue, body, and conscious contacts, then the feelings produced by ear, nose, tongue, body, and conscious contacts are not empty original nature, and empty original nature is not the feelings produced by ear, nose, tongue, body, and conscious contacts.

“Well-Appearing One, if the earth realm is different from empty original nature and empty original nature is different from the earth realm, then the earth realm is not empty original nature, and empty original nature is not the earth realm. If the water, fire, wind, space, and consciousness realms are different from empty original nature and empty original nature is different from the water, fire, wind, space, and consciousness realms, then the water, fire, wind, space, and consciousness realms are not empty original nature, and empty original nature is not the water, fire, wind, space, and consciousness realms.

“Well-Appearing One, if the cause and condition are different from empty original nature and empty original nature is different from the cause and condition, then the cause and condition is not empty original nature, and empty original nature is not the cause and condition. If the

consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes are different from empty original nature and empty original nature is different from the consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes, then the consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes are not empty original nature, and empty original nature is not the consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes.

"Well-Appearing One, if the dharmas caused by conditions are different from empty original nature and empty original nature is different from the dharmas caused by conditions, then the dharmas caused by conditions are not empty original nature, and empty original nature is not the dharmas caused by conditions.

"Well-Appearing One, if ignorance is different from empty original nature and empty original nature is different from ignorance, then ignorance is not empty original nature, and empty original nature is not ignorance. If action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are different from empty original nature and empty original nature is different from action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset, then action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are not empty original nature, and empty original nature is not action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset.

"Well-Appearing One, if giving paramita is different from empty original nature and empty original nature is different from giving paramita, then giving paramita is not empty original nature, and empty original nature is not giving paramita. If pure precept, forbearance, diligence, meditation, and prajna paramitas are different from empty original nature and empty original nature is different from pure precept, forbearance, diligence, meditation, and prajna paramitas, then pure precept, forbearance, diligence, meditation, and prajna paramitas are not empty original nature, and empty original nature is not pure precept, forbearance, diligence, meditation, and prajna paramitas.

“Well-Appearing One, if internal emptiness is different from empty original nature and empty original nature is different from internal emptiness, then internal emptiness is not empty original nature, and empty original nature is not internal emptiness. If external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are different from empty original nature and empty original nature is different from external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, then external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are not empty original nature, and empty original nature is not external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature.

“Well-Appearing One, if the four bases of mindfulness are different from empty original nature and empty original nature is different from the four bases of mindfulness, then the four bases of mindfulness are not empty original nature, and empty original nature is not the four bases of mindfulness. If the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are different from empty original nature and empty original nature is different from the four correct endeavors, four bases of power, and so forth, and noble eightfold path, then the four correct endeavors, four bases of power, and so forth, and noble eightfold path are not empty original nature, and empty original nature is not the four correct endeavors, four bases of power, and so forth, and noble eightfold path.

“Well-Appearing One, if the noble truth of suffering is different from empty original nature and empty original nature is different from the noble truth of suffering, then the noble truth of suffering is not empty original nature, and empty original nature is not the noble truth of suffering. If the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are different from empty original nature and empty original nature is different from the noble truths of the cause of suffering, the cessation of suffering, and the path

for the cessation of suffering, then the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are not empty original nature, and empty original nature is not the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

"Well-Appearing One, if the four meditations are different from empty original nature and empty original nature is different from the four meditations, then the four meditations are not empty original nature, and empty original nature is not the four meditations. If the four immeasurable minds and four formless concentrations are different from empty original nature and empty original nature is different from the four immeasurable minds and four formless concentrations, then the four immeasurable minds and four formless concentrations are not empty original nature, and empty original nature is not the four immeasurable minds and four formless concentrations.

"Well-Appearing One, if the eight liberations are different from empty original nature and empty original nature is different from the eight liberations, then the eight liberations are not empty original nature, and empty original nature is not the eight liberations. If the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are different from empty original nature and empty original nature is different from the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, then the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are not empty original nature, and empty original nature is not the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

"Well-Appearing One, if the dharani gates are different from empty original nature and empty original nature is different from the dharani gates, then the dharani gates are not empty original nature, and empty original nature is not the dharani gates. If the samadhi gates are different from empty original nature and empty original nature is different from the samadhi gates, then the samadhi gates are not empty original nature, and empty original nature is not the samadhi gates.

"Well-Appearing One, if the stage of ecstasy is different from empty original nature and empty original nature is different from the stage of ecstasy, then the stage of ecstasy is not empty original nature, and empty original nature is not the stage of ecstasy. If the stages of freedom from defilement, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are different from empty original nature and empty original nature is different from the stage of freedom from defilements, stage of emitting light, and so forth, and the stage of dharma cloud, then the stage of freedom from defilement, stage of emitting light, and so forth, and the stage of dharma cloud are not empty original nature, and empty original nature is not the stage of freedom from defilement, stage of emitting light, and so forth, and the stage of dharma cloud.

"Well-Appearing One, if the five eyes are different from empty original nature and empty original nature is different from the five eyes, then the five eyes are not empty original nature, and empty original nature is not the five eyes. If the six supernatural powers are different from empty original nature and empty original nature is different from the six supernatural powers, then the six supernatural powers are not empty original nature, and empty original nature is not the six supernatural powers.

"Well-Appearing One, if the Buddha's ten abilities are different from empty original nature and empty original nature is different from the Buddha's ten abilities, then the Buddha's ten abilities are not empty original nature, and empty original nature is not the Buddha's ten abilities. If the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power are different from empty original nature and empty original nature is different from the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen differentive features of Buddha's wisdom and power, then the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen differentive features of Buddha's wisdom and power are not empty original nature, and empty original nature is not the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen differentive features of Buddha's wisdom and power.

“Well-Appearing One, if the thirty-two perfect major marks are different from empty original nature and empty original nature is different from the thirty-two perfect major marks, then the thirty-two perfect major marks are not empty original nature, and empty original nature is not the thirty-two perfect major marks. If the eighty distinguishing minor features are different from empty original nature and empty original nature is different from the eighty distinguishing minor features, then the eighty distinguishing minor features are not empty original nature, and empty original nature is not the eighty distinguishing minor features.

“Well-Appearing One, if staying in correct mindfulness is different from empty original nature and empty original nature is different from staying in correct mindfulness, then staying in correct mindfulness is not empty original nature, and empty original nature is not staying in correct mindfulness. If dwelling in equanimity at all times is different from empty original nature and empty original nature is different from dwelling in equanimity at all times, then dwelling in equanimity at all times is not empty original nature, and empty original nature is not dwelling in equanimity at all times.

“Well-Appearing One, if the perfect knowledge of everything is different from empty original nature and empty original nature is different from the perfect knowledge of everything, then the perfect knowledge of everything is not empty original nature, and empty original nature is not the perfect knowledge of everything. If the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are different from empty original nature and empty original nature is different from the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, then the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are not empty original nature, and empty original nature is not the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena.

“Well-Appearing One, if the stream-entry effect is different from empty original nature and empty original nature is different from the stream-entry effect, then the stream-entry effect is not empty original nature, and empty original nature is not the stream-entry effect. If the once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi are different from empty original nature and empty original nature is different from the once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi, then the once-return effect,

nonreturn effect, arhat effect, and self-enlightenment bodhi are not empty original nature, and empty original nature is not the once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi.

"Well-Appearing One, if all great bodhisattva actions are different from empty original nature and empty original nature is different from all great bodhisattva actions, then all great bodhisattva actions are not empty original nature, and empty original nature is not all great bodhisattva actions. If the unsurpassed, perfect, and universal bodhi of the Buddhas is different from empty original nature and empty original nature is different from the unsurpassed, perfect, and universal bodhi of the Buddhas, then the unsurpassed, perfect, and universal bodhi of the Buddhas is not empty original nature, and empty original nature is not the unsurpassed, perfect, and universal bodhi of the Buddhas. If the unsurpassed, perfect, and universal bodhi of the Buddhas were not empty original nature, and empty original nature were not the unsurpassed, perfect, and universal bodhi of the Buddhas, then the great bodhisattvas would not be able to realize and attain the unsurpassed, perfect, and universal bodhi by contemplating the original nature of all dharmas as empty."

(The Buddha elaborated the meanings of his earlier statements.)

Fascicle 389

Chapter 70

The Unmovable

Section 4

(In the First Assembly)

"Well-Appearing One, matter is not different from empty original nature and empty original nature is not different from matter, so matter is empty original nature, and empty original nature is matter. Feeling, thinking, action, and consciousness are not different from empty original nature and empty original nature is not different from feeling, thinking, action, and consciousness, so feeling, thinking, action, and consciousness are empty original nature, and empty original nature is feeling, thinking, action, and consciousness.

"Well-Appearing One, the eye sphere is not different from empty original nature and empty original nature is not different from the eye sphere, so the eye sphere is empty original nature, and empty original nature is the eye sphere. The ear, nose, tongue, body, and conscious spheres are not different from empty original nature and empty original nature is not different from the ear, nose, tongue, body, and conscious spheres, so the ear, nose, tongue, body, and conscious spheres are empty original nature, and empty original nature is the ear, nose, tongue, body, and conscious spheres.

"Well-Appearing One, the eye realm is not different from empty original nature and empty original nature is not different from the eye realm, so the eye realm is empty original nature, and empty original nature is the eye realm. The ear, nose, tongue, body, and conscious realms are not different from empty original nature and empty original nature is not different from the ear, nose, tongue, body, and conscious realms, so the ear, nose, tongue, body, and conscious realms are empty original nature, and empty original nature is the ear, nose, tongue, body, and conscious realms.

“Well-Appearing One, the sight realm is not different from empty original nature and empty original nature is not different from the sight realm, so the sight realm is empty original nature, and empty original nature is the sight realm. The sound, smell, taste, touch, and mental-image realms are not different from empty original nature and empty original nature is not different from the sound, smell, taste, touch, and mental-image realms, so the sound, smell, taste, touch, and mental-image realms are empty original nature, and empty original nature is the sound, smell, taste, touch, and mental-image realms.

“Well-Appearing One, the eye consciousness realm is not different from empty original nature and empty original nature is not different from the eye consciousness realm, so the eye consciousness realm is empty original nature, and empty original nature is the eye consciousness realm. The ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are not different from empty original nature and empty original nature is not different from the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, so the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are empty original nature, and empty original nature is the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms.

“Well-Appearing One, the eye contact is not different from empty original nature and empty original nature is not different from the eye contact, so the eye contact is empty original nature, and empty original nature is the eye contact. The ear, nose, tongue, body, and conscious contacts are not different from empty original nature and empty original nature is not different from the ear, nose, tongue, body, and conscious contacts, so the ear, nose, tongue, body, and conscious contacts are empty original nature, and empty original nature is the ear, nose, tongue, body, and conscious contacts.

“Well-Appearing One, the feelings produced by eye contact are not different from empty original nature and empty original nature is not different from the feelings produced by eye contact, so the feelings produced by eye contact are empty original nature, and empty original

nature is the feelings produced by eye contact. The feelings produced by ear, nose, tongue, body, and conscious contacts are not different from empty original nature and empty original nature is not different from the feelings produced by ear, nose, tongue, body, and conscious contacts, so the feelings produced by ear, nose, tongue, body, and conscious contacts are empty original nature, and empty original nature is the feelings produced by ear, nose, tongue, body, and conscious contacts.

"Well-Appearing One, the earth realm is not different from empty original nature and empty original nature is not different from the earth realm, so the earth realm is empty original nature, and empty original nature is the earth realm. The water, fire, wind, space, and consciousness realms are not different from empty original nature and empty original nature is not different from the water, fire, wind, space, and consciousness realms, so the water, fire, wind, space, and consciousness realms are empty original nature, and empty original nature is the water, fire, wind, space, and consciousness realms.

"Well-Appearing One, the cause and condition is not different from empty original nature and empty original nature is not different from the cause and condition, so the cause and condition is empty original nature, and empty original nature is the cause and condition. The consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes are not different from empty original nature and empty original nature is not different from the consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes, so the consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes are empty original nature, and empty original nature is the consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes.

"Well-Appearing One, the dharmas caused by conditions are not different from empty original nature and empty original nature is not different from the dharmas caused by conditions, so the dharmas caused by conditions are empty original nature, and empty original nature is the dharmas caused by conditions.

"Well-Appearing One, ignorance is not different from empty original nature and empty original nature is not different from ignorance, so ignorance is empty original nature, and empty original nature is ignorance. Action, consciousness, name and form, six sense spheres, contact,

reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are not different from empty original nature and empty original nature is not different from action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset, so action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset are empty original nature, and empty original nature is action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset.

"Well-Appearing One, giving paramita is not different from empty original nature and empty original nature is not different from giving paramita, so giving paramita is empty original nature, and empty original nature is giving paramita. Pure precept, forbearance, diligence, meditation, and prajna paramitas are not different from empty original nature and empty original nature is not different from pure precept, forbearance, diligence, meditation, and prajna paramitas, so pure precept, forbearance, diligence, meditation, and prajna paramitas are empty original nature, and empty original nature is pure precept, forbearance, diligence, meditation, and prajna paramitas.

"Well-Appearing One, internal emptiness is not different from empty original nature and empty original nature is not different from internal emptiness, so internal emptiness is empty original nature, and empty original nature is internal emptiness. External emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are not different from empty original nature and empty original nature is not different from external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, so external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are empty original nature, and empty original nature is external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature.

“Well-Appearing One, the four bases of mindfulness are not different from empty original nature and empty original nature is not different from the four bases of mindfulness, so the four bases of mindfulness are empty original nature, and empty original nature is the four bases of mindfulness. The four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are not different from empty original nature and empty original nature is not different from the four correct endeavors, four bases of power, and so forth, and noble eightfold path, so the four correct endeavors, four bases of power, and so forth, and noble eightfold path are empty original nature, and empty original nature is the four correct endeavors, four bases of power, and so forth, and noble eightfold path.

“Well-Appearing One, the noble truth of suffering is not different from empty original nature and empty original nature is not different from the noble truth of suffering, so the noble truth of suffering is empty original nature, and empty original nature is the noble truth of suffering. The noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are not different from empty original nature and empty original nature is not different from the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, so the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are empty original nature, and empty original nature is the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“Well-Appearing One, the four meditations are not different from empty original nature and empty original nature is not different from the four meditations, so the four meditations are empty original nature, and empty original nature is the four meditations. The four immeasurable minds and four formless concentrations are not different from empty original nature and empty original nature is not different from the four immeasurable minds and four formless concentrations, so the four immeasurable minds and four formless concentrations are empty original nature, and empty original nature is the four immeasurable minds and four formless concentrations.

“Well-Appearing One, the eight liberations are not different from empty original nature and empty original nature is not different from the eight liberations, so the eight liberations are

empty original nature, and empty original nature is the eight liberations. The eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are not different from empty original nature and empty original nature is not different from the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, so the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are empty original nature, and empty original nature is the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.

"Well-Appearing One, the dharani gates are not different from empty original nature and empty original nature is not different from the dharani gates, so the dharani gates are empty original nature, and empty original nature is the dharani gates. The samadhi gates are not different from empty original nature and empty original nature is not different from the samadhi gates, so the samadhi gates are empty original nature, and empty original nature is the samadhi gates.

"Well-Appearing One, because the liberation gate of emptiness is not different from empty original nature and empty original nature is not different from the liberation gate of emptiness, so the liberation gate of emptiness is empty original nature, and empty original nature is the liberation gate of emptiness. The liberation gates of formlessness and nonaspiration are not different from empty original nature and empty original nature is not different from the liberation gates of formlessness and nonaspiration, so the liberation gates of formlessness and nonaspiration are empty original nature, and empty original nature is the liberation gates of formlessness and nonaspiration.

"Well-Appearing One, the stage of ecstasy is not different from empty original nature and empty original nature is not different from the stage of ecstasy, so the stage of ecstasy is empty original nature, and empty original nature is the stage of ecstasy. The stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are not different from empty original nature and empty original nature is not different from the stage of freedom from defilements, stage of emitting light, and so forth, and the stage of dharma cloud, so

the stage of freedom from defilements, stage of emitting light, and so forth, and the stage of dharma cloud are empty original nature, and empty original nature is the stage of freedom from defilements, stage of emitting light, and so forth, and the stage of dharma cloud.

"Well-Appearing One, the five eyes are not different from empty original nature and empty original nature is not different from the five eyes, so the five eyes are empty original nature, and empty original nature is the five eyes. The six supernatural powers are not different from empty original nature and empty original nature is not different from the six supernatural powers, so the six supernatural powers are empty original nature, and empty original nature is the six supernatural powers.

"Well-Appearing One, the Buddha's ten abilities are not different from empty original nature and empty original nature is not different from the Buddha's ten abilities, so the Buddha's ten abilities are empty original nature, and empty original nature is the Buddha's ten abilities. The four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power are not different from empty original nature and empty original nature is not different from the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen differentive features of Buddha's wisdom and power, so the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen differentive features of Buddha's wisdom and power are empty original nature, and empty original nature is the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen differentive features of Buddha's wisdom and power.

"Well-Appearing One, the thirty-two perfect major marks are not different from empty original nature and empty original nature is not different from the thirty-two perfect major marks, so the thirty-two perfect major marks are empty original nature, and empty original nature is the thirty-two perfect major marks. The eighty distinguishing minor features are not different from empty original nature and empty original nature is not different from the eighty distinguishing minor features, so the eighty distinguishing minor features are empty original nature, and empty original nature is the eighty distinguishing minor features.

“Well-Appearing One, staying in correct mindfulness is not different from empty original nature and empty original nature is not different from staying in correct mindfulness, so staying in correct mindfulness is empty original nature, and empty original nature is staying in correct mindfulness. Dwelling in equanimity at all times is not different from empty original nature and empty original nature is not different from dwelling in equanimity at all times, so dwelling in equanimity at all times is empty original nature, and empty original nature is dwelling in equanimity at all times.

“Well-Appearing One, the perfect knowledge of everything is not different from empty original nature and empty original nature is not different from the perfect knowledge of everything, so the perfect knowledge of everything is empty original nature, and empty original nature is the perfect knowledge of everything. The perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are not different from empty original nature and empty original nature is not different from the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena, so the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are empty original nature, and empty original nature is the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena.

“Well-Appearing One, the stream-entry effect is not different from empty original nature and empty original nature is not different from the stream-entry effect, so the stream-entry effect is empty original nature, and empty original nature is the stream-entry effect. The once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi are not different from empty original nature and empty original nature is not different from the once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi, so the once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi are empty original nature, and empty original nature is the once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi.

“Well-Appearing One, all great bodhisattva actions are not different from empty original nature and empty original nature is not different from all great bodhisattva actions, so all great bodhisattva actions are empty original nature, and empty original nature is all great bodhisattva actions. The unsurpassed, perfect, and universal bodhi of the Buddhas is not different from empty original nature and empty original nature is not different from the unsurpassed, perfect,

and universal bodhi of the Buddhas, so the unsurpassed, perfect, and universal bodhi of the Buddhas is empty original nature, and empty original nature is the unsurpassed, perfect, and universal bodhi of the Buddhas. Because of this reason, when cultivating prajna paramita, the great bodhisattvas should contemplate the original nature of all dharmas as empty and thus will realize and attain the unsurpassed, perfect, and universal bodhi."

(The Buddha said that because all dharmas are not different from empty original nature and empty original nature is not different from all dharmas, all dharmas are empty original nature, and empty original nature is all dharmas. When cultivating prajna paramita, the great bodhisattvas should contemplate the original nature of all dharmas as empty to realize the unsurpassed bodhi.)

"Why? Well-Appearing One, no dharma is real and permanent, and no dharma can be destructed and terminated, either apart from empty original nature or in empty original nature. But the ignorant ones get lost in upside-down thinking and incorrectly insist that matter, feeling, thinking, action, and consciousness are different from empty original nature; the eye, ear, nose, tongue, body, and conscious spheres are different from empty original nature; the sight, sound, smell, taste, touch, and mental-image spheres are different from empty original nature; the eye, ear, nose, tongue, body, and conscious realms are different from empty original nature; the sight, sound, smell, taste, touch, and mental-image realms are different from empty original nature; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are different from empty original nature; the eye, ear, nose, tongue, body, and conscious contacts are different from empty original nature; the feelings produced by eye, ear, nose, tongue, body, and conscious contacts are different from empty original nature; the earth, water, fire, wind, space, and consciousness realms are different from empty original nature; the cause and condition, consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes are different from empty original nature; the dharmas caused by conditions are different from empty original nature; ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are different from empty original nature; giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are different from empty original nature; internal emptiness, external emptiness,

internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are different from empty original nature; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are different from empty original nature; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are different from empty original nature; the four meditations, four immeasurable minds, and four formless concentrations are different from empty original nature; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are different from empty original nature; the dharani gates and samadhi gates are different from empty original nature; the liberation gates of emptiness, formlessness, and nonaspiration are different from empty original nature; the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are different from empty original nature; the five eyes and six supernatural powers are different from empty original nature; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power are different from empty original nature; the thirty-two perfect major marks and eighty distinguishing minor features are different from empty original nature; staying in correct mindfulness and dwelling in equanimity at all times are different from empty original nature; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are different from empty original nature; the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi are different from empty original nature; all great bodhisattva actions are different from empty original nature; and the unsurpassed, perfect, and universal bodhi of the Buddhas are different from empty original nature.

"Well-Appearing One, because the ignorant sentient beings insist that all dharmas are different from empty original nature, they are unable to know accurately matter, feeling, thinking, action, and consciousness as they really are. Because of this reason, they become attached to matter, feeling, thinking, action, and consciousness and think that they belong to the 'I' and are its affiliations. It is owing to this delusion that they are attached to internal and external matters and thus continue to accept another body made of matter, feeling, thinking, action, and consciousness after this life. They are thus unable to get rid of birth, old age, death, worry, sorrow, misery, anxiety, and upset in various destinies and reincarnate in the three realms endlessly."

(The Buddha revealed how ignorant sentient beings get lost in delusions and cannot get rid of reincarnation.)

"Because of this cause and condition, when dwelling in empty original nature and cultivating prajna paramita, great bodhisattvas do not grasp and destroy matter, feeling, thinking, action, and consciousness by thinking of them as empty or not empty. They do not grasp and destroy the eye, ear, nose, tongue, body, and conscious spheres by thinking of them as empty or not empty. They do not grasp and destroy the sight, sound, smell, taste, touch, and mental-image spheres by thinking of them as empty or not empty. They do not grasp and destroy the eye, ear, nose, tongue, body, and conscious realms by thinking of them as empty or not empty. They do not grasp and destroy the sight, sound, smell, taste, touch, and mental-image realms by thinking of them as empty or not empty. They do not grasp and destroy the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms by thinking of them as empty or not empty. They do not grasp and destroy the eye, ear, nose, tongue, body, and conscious contacts by thinking of them as empty or not empty. They do not grasp and destroy the feelings produced by eye, ear, nose, tongue, body, and conscious contacts by thinking of them as empty or not empty. They do not grasp and destroy the earth, water, fire, wind, space, and consciousness realms by thinking of them as empty or not empty. They do not grasp and destroy the cause and condition, consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes by thinking of them as empty or not empty. They do not grasp and destroy the dharmas caused by conditions by thinking of them as empty or not empty. They do not grasp and destroy ignorance, action, consciousness,

name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset by thinking of them as empty or not empty. They do not grasp and destroy giving, pure precept, forbearance, diligence, meditation, and prajna paramitas by thinking of them as empty or not empty. They do not grasp and destroy internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature by thinking of them as empty or not empty. They do not grasp and destroy the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path by thinking of them as empty or not empty. They do not grasp and destroy the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering by thinking of them as empty or not empty. They do not grasp and destroy the four meditations, four immeasurable minds, and four formless concentrations by thinking of them as empty or not empty. They do not grasp and destroy the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations by thinking of them as empty or not empty. They do not grasp and destroy the dharani gates and samadhi gates by thinking of them as empty or not empty. They do not grasp and destroy the liberation gate of emptiness, formlessness, and nonaspiration by thinking of them as empty or not empty. They do not grasp and destroy the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud by thinking of them as empty or not empty. They do not grasp and destroy the five eyes and six supernatural powers by thinking of them as empty or not empty. They do not grasp and destroy the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha’s wisdom and power by thinking of them as empty or not empty. They do not grasp and destroy the thirty-two perfect major marks and eighty distinguishing minor features by thinking of them as empty or not empty. They do not grasp and

destroy staying in correct mindfulness and dwelling in equanimity at all times by thinking of them as empty or not empty. They do not grasp and destroy the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena by thinking of them as empty or not empty. They do not grasp and destroy the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi by thinking of them as empty or not empty. They do not grasp and destroy all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas by thinking of them as empty or not empty."

(The Buddha taught how great bodhisattvas follow the right path when dwelling in empty original nature and cultivating prajna paramita without grasping or destroying various dharmas.)

"Why? Well-Appearing One, matter does not destroy emptiness, and emptiness does not destroy matter if there is no saying that this is matter and that is emptiness. Feeling, thinking, action, and consciousness do not destroy emptiness, and emptiness does not destroy feeling, thinking, action, and consciousness if there is no saying that these are feeling, thinking, action, and consciousness and that is emptiness.

"Well-Appearing One, the eye sphere does not destroy emptiness, and emptiness does not destroy the eye sphere if there is no saying that this is the eye sphere and that is emptiness. The ear, nose, tongue, body, and conscious spheres do not destroy emptiness, and emptiness does not destroy the ear, nose, tongue, body, and conscious spheres if there is no saying that these are the ear, nose, tongue, body, and conscious spheres and that is emptiness.

"Well-Appearing One, the sight sphere does not destroy emptiness, and emptiness does not destroy the sight sphere if there is no saying that this is the sight sphere and that is emptiness. The sound, smell, taste, touch, and mental-image spheres do not destroy emptiness, and emptiness does not destroy the sound, smell, taste, touch, and mental-image spheres if there is no saying that these are the sound, smell, taste, touch, and mental-image spheres and that is emptiness.

"Well-Appearing One, the eye realm does not destroy emptiness, and emptiness does not destroy the eye realm if there is no saying that this is the eye realm and that is emptiness. The

ear, nose, tongue, body, and conscious realms do not destroy emptiness, and emptiness does not destroy the ear, nose, tongue, body, and conscious realms if there is no saying that these are the ear, nose, tongue, body, and conscious realms and that is emptiness.

"Well-Appearing One, the sight realm does not destroy emptiness, and emptiness does not destroy the sight realm if there is no saying that this is the sight realm and that is emptiness. The sound, smell, taste, touch, and mental-image realms do not destroy emptiness, and emptiness does not destroy the sound, smell, taste, touch, and mental-image realms if there is no saying that these are the sound, smell, taste, touch, and mental-image realms and that is emptiness.

"Well-Appearing One, the eye consciousness realm does not destroy emptiness, and emptiness does not destroy the eye consciousness realm if there is no saying that this is the eye consciousness realm and that is emptiness. The ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms do not destroy emptiness, and emptiness does not destroy the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms if there is no saying that these are the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms and that is emptiness.

"Well-Appearing One, the eye contact does not destroy emptiness, and emptiness does not destroy the eye contact if there is no saying that this is the eye contact and that is emptiness. The ear, nose, tongue, body, and conscious contacts do not destroy emptiness, and emptiness does not destroy the ear, nose, tongue, body, and conscious contacts if there is no saying that these are the ear, nose, tongue, body, and conscious contacts and that is emptiness.

"Well-Appearing One, the feelings produced by eye contact do not destroy emptiness, and emptiness does not destroy the feelings produced by eye contact if there is no saying that these are the feelings produced by eye contact and that is emptiness. The feelings produced by ear, nose, tongue, body, and conscious contacts do not destroy emptiness, and emptiness does not destroy the feelings produced by ear, nose, tongue, body, and conscious contacts if there is no saying that these are the feelings produced by ear, nose, tongue, body, and conscious contacts and that is emptiness.

“Well-Appearing One, the earth realm does not destroy emptiness, and emptiness does not destroy the earth realm if there is no saying that this is the earth realm and that is emptiness. The water, fire, wind, space, and consciousness realms do not destroy emptiness, and emptiness does not destroy the water, fire, wind, space, and consciousness realms if there is no saying that these are the water, fire, wind, space, and consciousness realms and that is emptiness.

“Well-Appearing One, the cause and condition does not destroy emptiness, and emptiness does not destroy the cause and condition if there is no saying that this is the cause and condition and that is emptiness. The consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes do not destroy emptiness, and emptiness does not destroy the consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes if there is no saying that these are the consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes and that is emptiness.

“Well-Appearing One, the dharmas caused by conditions do not destroy emptiness, and emptiness does not destroy the dharmas caused by conditions if there is no saying that these are the dharmas caused by conditions and that is emptiness.

“Well-Appearing One, ignorance does not destroy emptiness, and emptiness does not destroy ignorance if there is no saying that this is ignorance and that is emptiness. Action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset do not destroy emptiness, and emptiness does not destroy action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset if there is no saying that these are action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset and that is emptiness.

“Well-Appearing One, giving paramita does not destroy emptiness, and emptiness does not destroy giving paramita if there is no saying that this is giving paramita and that is emptiness. Pure precept, forbearance, diligence, meditation, and prajna paramitas do not destroy emptiness, and emptiness does not destroy pure precept, forbearance, diligence, meditation, and prajna paramitas if there is no saying that these are pure precept, forbearance, diligence, meditation, and prajna paramitas and that is emptiness.

“Well-Appearing One, internal emptiness does not destroy emptiness, and emptiness does not destroy internal emptiness if there is no saying that this is internal emptiness and that is emptiness. External emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature do not destroy emptiness, while emptiness does not destroy external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature if there is no saying that these are external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature and that is emptiness.

“Well-Appearing One, the four bases of mindfulness do not destroy emptiness, and emptiness does not destroy the four bases of mindfulness if there is no saying that these are the four bases of mindfulness and that is emptiness. The four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path do not destroy emptiness, while emptiness does not destroy the four correct endeavors, four bases of power, and so forth, and noble eightfold path if there is no saying that these are the four correct endeavors, four bases of power, and so forth, and noble eightfold path and that is emptiness.

“Well-Appearing One, the noble truth of suffering does not destroy emptiness, and emptiness does not destroy the noble truth of suffering if there is no saying that this is the noble truth of suffering and that is emptiness. The noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering do not destroy emptiness, while emptiness does not destroy the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering if there is no saying that these are the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering and that is emptiness.

“Well-Appearing One, the four meditations do not destroy emptiness, and emptiness does not destroy the four meditations if there is no saying that these are the four meditations and that

is emptiness. The four immeasurable minds and four formless concentrations do not destroy emptiness, while emptiness does not destroy the four immeasurable minds and four formless concentrations if there is no saying that these are the four immeasurable minds and four formless concentrations and that is emptiness.

“Well-Appearing One, the eight liberations do not destroy emptiness, and emptiness does not destroy the eight liberations if there is no saying that these are the eight liberations and that is emptiness. The eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations do not destroy emptiness, while emptiness does not destroy the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations if there is no saying that these are the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations and that is emptiness.

“Well-Appearing One, the dharani gates do not destroy emptiness, and emptiness does not destroy the dharani gates if there is no saying that these are the dharani gates and that is emptiness. The samadhi gates do not destroy emptiness, and emptiness does not destroy the samadhi gates if there is no saying that these are the samadhi gates and that is emptiness.

“Well-Appearing One, the liberation gate of emptiness does not destroy emptiness, and emptiness does not destroy the liberation gate of emptiness if there is no saying that this is the liberation gate of emptiness and that is emptiness. The liberation gates of formlessness and nonaspiration do not destroy emptiness, and emptiness does not destroy the liberation gates of formlessness and nonaspiration if there is no saying that these are the liberation gates of formlessness and nonaspiration and that is emptiness.

“Well-Appearing One, the stage of ecstasy does not destroy emptiness, and emptiness does not destroy the stage of ecstasy if there is no saying that this is the stage of ecstasy and that is emptiness. The stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud do not destroy emptiness, while emptiness does not destroy the stage of freedom from defilements, stage of emitting light, and so forth, and the stage of dharma cloud if there is no saying that these are the stage of freedom from defilements, the stage of emitting light, and so forth, and the stage of dharma cloud and that is emptiness.

"Well-Appearing One, the five eyes do not destroy emptiness, and emptiness does not destroy the five eyes if there is no saying that these are the five eyes and that is emptiness. The six supernatural powers do not destroy emptiness, and emptiness does not destroy the six supernatural powers if there is no saying that these are the six supernatural powers and that is emptiness.

"Well-Appearing One, the Buddha's ten abilities do not destroy emptiness, and emptiness does not destroy the Buddha's ten abilities if there is no saying that these are the Buddha's ten abilities and that is emptiness. The four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power do not destroy emptiness, while emptiness does not destroy the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen differentive features of Buddha's wisdom and power if there is no saying that these are the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen differentive features of Buddha's wisdom and power and that is emptiness.

"Well-Appearing One, the thirty-two perfect major marks do not destroy emptiness, and emptiness does not destroy the thirty-two perfect major marks if there is no saying that these are the thirty-two perfect major marks and that is emptiness. The eight distinguishing minor features do not destroy emptiness, and emptiness does not destroy the eight distinguishing minor features if there is no saying that these are the eight distinguishing minor features and that is emptiness.

"Well-Appearing One, staying in correct mindfulness does not destroy emptiness, and emptiness does not destroy staying in correct mindfulness if there is no saying that this is staying in correct mindfulness and that is emptiness. Dwelling in equanimity at all times does not destroy emptiness, and emptiness does not destroy dwelling in equanimity at all times if there is no saying that this is dwelling in equanimity at all times and that is emptiness.

"Well-Appearing One, the perfect knowledge of everything does not destroy emptiness, and emptiness does not destroy the perfect knowledge of everything if there is no saying that this is the perfect knowledge of everything and that is emptiness. The perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena do not destroy emptiness, and emptiness does not destroy the perfect knowledge of the forms of the paths and the perfect

knowledge of all phenomena if there is no saying that these are the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena and that is emptiness.

"Well-Appearing One, the stream-entry effect does not destroy emptiness, and emptiness does not destroy the stream-entry effect if there is no saying that this is the stream-entry effect and that is emptiness. The once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi do not destroy emptiness, while emptiness does not destroy the once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi if there is no saying that these are the once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi and that is emptiness.

"Well-Appearing One, all great bodhisattva actions do not destroy emptiness, and emptiness does not destroy all great bodhisattva actions if there is no saying that these are all great bodhisattva actions and that is emptiness. The unsurpassed, perfect, and universal bodhi of the Buddhas does not destroy emptiness, and emptiness does not destroy the unsurpassed, perfect, and universal bodhi of the Buddhas if there is no saying that this is the unsurpassed, perfect, and universal bodhi of the Buddhas and that is emptiness.

"Well-Appearing One, just like empty space that does not destroy empty space, so internal empty space does not destroy external empty space, and external empty space does not destroy internal empty space.

"Therefore, Well-Appearing One, matter does not destroy emptiness, and emptiness does not destroy matter. Feeling, thinking, action, and consciousness do not destroy emptiness; emptiness does not destroy feeling, thinking, action, and consciousness. Why? All these dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty.

"Well-Appearing One, the eye sphere does not destroy emptiness, and emptiness does not destroy the eye sphere. The ear, nose, tongue, body, and conscious spheres do not destroy emptiness; emptiness does not destroy the ear, nose, tongue, body, and conscious spheres. Why? All these dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty.

“Well-Appearing One, the sight sphere does not destroy emptiness, and emptiness does not destroy the sight sphere. The sound, smell, taste, touch, and mental-image spheres do not destroy emptiness; emptiness does not destroy the sound, smell, taste, touch, and mental-image spheres. Why? All these dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty.

“Well-Appearing One, the eye realm does not destroy emptiness, and emptiness does not destroy the eye realm. The ear, nose, tongue, body, and conscious realms do not destroy emptiness; emptiness does not destroy the ear, nose, tongue, body, and conscious realms. Why? All these dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty.

“Well-Appearing One, the sight realm does not destroy emptiness, and emptiness does not destroy the sight realm. The sound, smell, taste, touch, and mental-image realms do not destroy emptiness; emptiness does not destroy the sound, smell, taste, touch, and mental-image realms. Why? All these dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty.

“Well-Appearing One, the eye consciousness realm does not destroy emptiness, and emptiness does not destroy the eye consciousness realm. The ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms do not destroy emptiness; emptiness does not destroy the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. Why? All these dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty.

“Well-Appearing One, the eye contact does not destroy emptiness, and emptiness does not destroy the eye contact. The ear, nose, tongue, body, and conscious contacts do not destroy emptiness; emptiness does not destroy the ear, nose, tongue, body, and conscious contacts. Why? All these dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty.

“Well-Appearing One, the feelings produced by eye contact do not destroy emptiness, and emptiness does not destroy the feelings produced by eye contact. The feelings produced by ear, nose, tongue, body, and conscious contacts do not destroy emptiness; emptiness does not destroy the feelings produced by ear, nose, tongue, body, and conscious contacts. Why? All these dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty.

“Well-Appearing One, the earth realm does not destroy emptiness, and emptiness does not destroy the earth realm. The water, fire, wind, space, and consciousness realms do not destroy emptiness; emptiness does not destroy the water, fire, wind, space, and consciousness realms. Why? All these dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty.

“Well-Appearing One, the cause and condition do not destroy emptiness, and emptiness does not destroy the cause and condition. Consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes do not destroy emptiness; emptiness does not destroy the consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes. Why? All these dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty.

“Well-Appearing One, the dharmas caused by conditions do not destroy emptiness, and emptiness does not destroy the dharmas caused by conditions. Why? All these dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty.

“Well-Appearing One, ignorance does not destroy emptiness, and emptiness does not destroy ignorance. Action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset do not destroy emptiness; emptiness does not destroy action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset. Why? All these dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty.

“Well-Appearing One, giving paramita does not destroy emptiness, and emptiness does not destroy giving paramita. Pure precept, forbearance, diligence, meditation, and prajna

paramitas do not destroy emptiness; emptiness does not destroy pure precept, forbearance, diligence, meditation, and prajna paramitas. Why? All these dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty.

"Well-Appearing One, internal emptiness does not destroy emptiness, and emptiness does not destroy internal emptiness. External emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature do not destroy emptiness; emptiness does not destroy external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature. Why? All these dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty.

"Well-Appearing One, the four bases of mindfulness do not destroy emptiness, and emptiness does not destroy the four bases of mindfulness. The four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path do not destroy emptiness; emptiness does not destroy the four correct endeavors, four bases of power, and so forth, and noble eightfold path. Why? All these dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty.

"Well-Appearing One, the noble truth of suffering does not destroy emptiness, and emptiness does not destroy the noble truth of suffering. The noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering do not destroy emptiness; emptiness does not destroy the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. Why? All these dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty.

"Well-Appearing One, the four meditations do not destroy emptiness, and emptiness does not destroy the four meditations. The four immeasurable minds and four formless concentrations do not destroy emptiness, and emptiness does not destroy the four immeasurable minds and four

formless concentrations. Why? All these dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty.

“Well-Appearing One, the eight liberations do not destroy emptiness, and emptiness does not destroy the eight liberations. The eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations do not destroy emptiness; emptiness does not destroy the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. Why? All these dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty.

“Well-Appearing One, the dharani gates do not destroy emptiness, and emptiness does not destroy the dharani gates. The samadhi gates do not destroy emptiness, and emptiness does not destroy the samadhi gates. Why? All these dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty.

“Well-Appearing One, the liberation gate of emptiness does not destroy emptiness, and emptiness does not destroy the liberation gate of emptiness. The liberation gates of formlessness and nonaspiration do not destroy emptiness, and emptiness does not destroy the liberation gates of formlessness and nonaspiration. Why? All these dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty.

“Well-Appearing One, the stage of ecstasy does not destroy emptiness, and emptiness does not destroy the stage of ecstasy. The stages of freedom from defilement, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud do not destroy emptiness; emptiness does not destroy the stage of freedom from defilement, stage of emitting light, and so forth, and the stage of dharma cloud. Why? All these dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty.

“Well-Appearing One, the five eyes do not destroy emptiness, and emptiness does not destroy the five eyes. The six supernatural powers do not destroy emptiness, and emptiness does not destroy the six supernatural powers. Why? All these dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty.

"Well-Appearing One, the Buddha's ten abilities do not destroy emptiness, and emptiness does not destroy the Buddha's ten abilities. The four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power do not destroy emptiness; emptiness does not destroy the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen differentive features of Buddha's wisdom and power. Why? All these dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty.

"Well-Appearing One, the thirty-two perfect major marks do not destroy emptiness, and emptiness does not destroy the thirty-two perfect major marks. The eighty distinguishing minor features do not destroy emptiness, and emptiness does not destroy the eighty distinguishing minor features. Why? All these dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty.

"Well-Appearing One, staying in correct mindfulness does not destroy emptiness, and emptiness does not destroy staying in correct mindfulness. Dwelling in equanimity at all times does not destroy emptiness. and emptiness does not destroy dwelling in equanimity at all times. Why? All these dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty.

"Well-Appearing One, the perfect knowledge of everything does not destroy emptiness, and emptiness does not destroy the perfect knowledge of everything. The perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena do not destroy emptiness, and emptiness does not destroy the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena. Why? All these dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty.

"Well-Appearing One, the stream-entry effect does not destroy emptiness, and emptiness does not destroy the stream-entry effect. The once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi do not destroy emptiness; emptiness does not destroy the once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi. Why? All these

dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty.

"Well-Appearing One, all great bodhisattva actions do not destroy emptiness, and emptiness does not destroy all great bodhisattva actions. The unsurpassed, perfect, and universal bodhi of the Buddhas does not destroy emptiness, and emptiness does not destroy the unsurpassed, perfect, and universal bodhi of the Buddhas. Why? All these dharmas are without self-nature; they do not destroy each other and say this is empty while that is not empty."

(The Buddha taught that all dharmas do not destroy emptiness, and emptiness does not destroy all dharmas. All these dharmas are without self-nature; they do not destroy each other and differentiate between them.)

Fascicle 390

Chapter 70

The Unmovable

Section 5

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if the original nature of all dharmas is empty, and there is no differentiation in empty original nature, then where do great bodhisattvas dwell when they aspire to the unsurpassed, perfect and universal enlightenment and make this vow: I will advance toward the realization of the broad and great unsurpassed, perfect, and universal bodhi? World-Honored One, the unsurpassed, perfect, and universal bodhi of the Buddhas has no dualistic mental images, and only the nondualistic mental images can realize the unsurpassed, perfect, and universal bodhi?”

The Buddha replied to Well-Appearing One, “It is as you say. The unsurpassed, perfect and universal bodhi of the Buddhas has no dualistic mental images, and only the nondualistic mental images can realize the unsurpassed, perfect and universal bodhi. Why? Well-Appearing One, the bodhi has neither duality nor differentiation; those who have duality and differentiation will not be able to realize and attain the unsurpassed, perfect and universal bodhi.

“Well-Appearing One, the great bodhisattvas have neither dualistic mental images nor differentiation when the practicing the bodhi; they dwell nowhere to initiate aspiration to the unsurpassed, perfect and universal enlightenment. Because they have neither dualistic mental images nor differentiation in all dharmas, they can approach and realize the broad and great unsurpassed, perfect and universal bodhi without practicing dualistic mental images, and apart from differentiation and various actions.

"Well-Appearing One, great bodhisattvas cannot realize and attain the unsurpassed, perfect, and universal bodhi through practicing the dualistic mental images."

(The Buddha taught that great bodhisattvas should dwell nowhere to cultivate holy dharmas without dualistic mental images and differentiation to attain the unsurpassed bodhi.)

"Well-Appearing One, the bodhi possessed by great bodhisattvas has no action. The bodhi has no actions in matter, feeling, thinking, action, and consciousness; in the eye, ear, nose, tongue, body, and conscious spheres; in the sight, sound, smell, taste, touch, and mental-image spheres; in the eye, ear, nose, tongue, body, and conscious realms; in the sight, sound, smell, taste, touch, and mental-image realms; in the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; in the eye, ear, nose, tongue, body, and conscious contacts; in the feelings produced by eye, ear, nose, tongue, body, and conscious contacts; in the earth, water, fire, wind, space, and consciousness realms. The bodhi possessed by great bodhisattvas has no actions in the cause and condition, consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes; in the dharmas caused by conditions; in ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset. The bodhi possessed by great bodhisattvas has no actions in giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; in the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; in the four meditations, four immeasurable minds, and four formless concentrations; in the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; in the dharani gates and samadhi

gates; in the liberation gates of emptiness, formlessness, and nonaspiration; in the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; in the five eyes and six supernatural powers; in the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power; in the thirty-two perfect features and eighty distinguishing minor features; in staying in correct mindfulness and dwelling in equanimity at all times; in the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. The bodhi possessed by great bodhisattvas has no actions in the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi; in all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas.

"Why? Well-Appearing One, the bodhi possessed by great bodhisattvas is not attached to the name and sound of the 'I' and the associated images. Namely, the bodhi will not think: 'I will practice matter, feeling, thinking, action, and consciousness,' or think: I will practice the eye, ear, nose, tongue, body, and conscious spheres; the sight, sound, smell, taste, touch, and mental-image spheres; the eye, ear, nose, tongue, body, and conscious realms; in the sight, sound, smell, taste, touch, and mental-image realms; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; the eye, ear, nose, tongue, body, and conscious contacts; the feelings produced by eye, ear, nose, tongue, body, and conscious contacts; the earth, water, fire, wind, space, and consciousness realms; the cause and condition, consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes; the dharmas caused by conditions; in ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of

common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of selfness, and emptiness of selfless selfness; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the dharani gates and samadhi gates; the liberation gates of emptiness, formlessness, and nonaspiration; the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power; in the thirty-two major perfect marks and eighty distinguishing minor features; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi or all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas.'

"Furthermore, Well-Appearing One, the bodhi possessed by great bodhisattvas does not act to grasp or renounce."

(The Buddha taught that the bodhi does not practice all dharmas. It does not act for the sake of grasping or renunciation.)

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, if the bodhi possessed by great bodhisattvas does not act to grasp or renounce, then where [and why] does it act?"

The Buddha replied by asking Well-Appearing One, "What do you think about this? Where [and why] does the bodhi possessed by transformed Buddhas act? Will it act because of grasping or because of renunciation?"

Well-Appearing One replied, “It acts neither because of grasping nor because of renunciation, World-Honored One. It acts neither because of grasping nor because of renunciation, Well-Gone One. As the transformed Buddhas are nonexistent, how can we say that the bodhi possessed by them act because of grasping or because of renunciation?”

The Buddha asked Well-Appearing One again: “What do you think about this? Where [and Why] does the bodhi possessed by the arhats in dreams act? Will it act because of grasping or because of renunciation?”

Well-Appearing One replied, “It acts neither because of grasping nor because of renunciation, World-Honored One. It acts neither because of grasping nor because of renunciation, Well-Gone One. As the arhats have removed all flaws permanently and eliminated drowsiness, sleepiness, covers, and bonds, and thus have no more dreams, how can we say that the bodhi possessed by the arhats in dreams will act because of grasping or because of renunciation?”

The Buddha said, “Well-Appearing One, so does the bodhi possessed by the great bodhisattvas when cultivating prajna paramita. It acts neither because of grasping nor because of renunciation. It acts nowhere and its original nature is empty.”

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, as the bodhi possessed by the great bodhisattvas acts neither because of grasping nor because of renunciation, and it actually acts nowhere when the great bodhisattvas cultivate prajna paramita, then the bodhi possessed by the great bodhisattvas will not practice matter, feeling, thinking, action, and consciousness; the eye, ear, nose, tongue, body, and conscious spheres; the sight, sound, smell, taste, touch, and mental-image spheres; the eye, ear, nose, tongue, body, and conscious realms; the sight, sound, smell, taste, touch, and mental-image realms; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; the eye, ear, nose, tongue, body, and conscious contacts; the feelings produced by eye, ear, nose, tongue, body, and conscious contacts; the cause and condition, consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes; the dharmas caused by conditions; in giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; internal emptiness, external emptiness,

internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the dharani gates and samadhi gates; the liberation gates of emptiness, formlessness, and nonaspiration; the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; in the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power; the thirty-two perfect major marks and eighty distinguishing minor features; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi; all great bodhisattva actions and the unsurpassed, perfect and universal bodhi, then, World-Honored One, would the great bodhisattvas realize and attain the unsurpassed, perfect, and universal bodhi without practicing giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; without practicing internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; without

practicing the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; without practicing the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; without practicing all dharani gates and all samadhi gates; without practicing the liberation gates of emptiness, formlessness, and nonaspiration; without entering onto correct bodhisattva path of nonarising; without practicing the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; without practicing the five eyes and six supernatural powers; without practicing the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power; without practicing the thirty-two perfect major marks and eighty distinguishing minor features; without practicing staying in correct mindfulness and dwelling in equanimity at all times; without practicing the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; without dwelling in superior bodhisattva supernatural powers, assisting sentient beings to mature, and dignifying and purifying Buddha lands."

The Buddha replied, "Yes, the bodhi possessed by great bodhisattvas would practice various dharmas, Well-Appearing One. Although the bodhi acts nowhere, the great bodhisattvas still want to practice giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; practice internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; practice the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; practice the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; practice the four meditations, four

immeasurable minds, and four formless concentrations; practice the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; practice all dharani gates and all samadhi gates; practice the liberation gates of emptiness, formlessness, and nonaspiration; enter onto the bodhisattva path of nonarising; practice the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; practice the five eyes and six supernatural powers; practice the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power; practice the thirty-two perfect major marks and eighty distinguishing minor features; practice staying in correct mindfulness and dwelling in equanimity at all times; practice the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; and dwell in superior bodhisattva supernatural powers, assist the sentient beings to mature, dignify and purify the Buddha lands, and finally attain the unsurpassed, perfect and universal bodhi."

(The Buddha said that although the bodhi possessed by the great bodhisattvas acts nowhere, the great bodhisattvas still want to practice various superior holy dharmas to assist the sentient beings to mature and dignify and purify the Buddha lands.)

Meanwhile, the long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, as the bodhi possessed by the great bodhisattvas acts nowhere, will the great bodhisattvas be able to realize and attain the unsurpassed, perfect, and universal bodhi without dwelling in, cultivating long enough, and fulfilling giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; without dwelling in, cultivating long enough, and fulfilling internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; without dwelling in, cultivating long enough, and fulfilling the four bases of

mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; without dwelling in, cultivating long enough, and fulfilling the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; without dwelling in, cultivating long enough, and fulfilling the four meditations, four immeasurable minds, and four formless concentrations; without dwelling in, cultivating long enough, and fulfilling the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; without dwelling in, cultivating long enough, and fulfilling all dharani gates and all samadhi gates; without dwelling in, cultivating long enough, and fulfilling the liberation gates of emptiness, formlessness, and nonaspiration; without entering onto the correct bodhisattva path of nonarising; without dwelling in, cultivating long enough, and fulfilling the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; without dwelling in, cultivating long enough, and fulfilling the five eyes and six supernatural powers; without dwelling in, cultivating long enough, and fulfilling the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power; without dwelling in, cultivating long enough, and fulfilling the thirty-two perfect major marks and eighty distinguishing minor features; without dwelling in, cultivating long enough, and fulfilling staying in correct mindfulness and dwelling in equanimity at all times; without dwelling in, cultivating long enough, and fulfilling the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; and without dwelling in, cultivating long enough, and fulfilling the superior bodhisattva supernatural powers to assist the sentient beings to mature and dignify and purify the Buddha lands?"

(Well-Appearing One asked the Buddha again that as the bodhi possessed by the great bodhisattvas acts nowhere, will the great bodhisattvas be able to realize and attain the unsurpassed, perfect, and universal bodhi without dwelling in, cultivating long enough, and fulfilling various superior holy dharmas?)

The Buddha replied, “Although the bodhi possessed by great bodhisattvas acts nowhere, the great bodhisattvas still want to dwell in, cultivate long enough, and fulfill giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; dwell in, cultivate long enough, and fulfill internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; dwell in, cultivate long enough, and fulfill the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; dwell in, cultivate long enough, and fulfill the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; dwell in, cultivate long enough, and fulfill the four meditations, four immeasurable minds, and four formless concentrations; dwell in, cultivate long enough, and fulfill the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; dwell in, cultivate long enough, and fulfill all dharani gates and all samadhi gates; dwell in, cultivate long enough, and fulfill the liberation gates of emptiness, formlessness, and nonaspiration; enter onto correct bodhisattva path of nonarising; dwell in, cultivate long enough, and fulfill the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; dwell in, cultivate long enough, and fulfill the five eyes and six supernatural powers; dwell in, cultivate long enough, and fulfill the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha’s wisdom and power; dwell in, cultivate long enough, and fulfill the thirty-two perfect major marks and eighty distinguishing minor features; dwell in, cultivate long enough, and fulfill staying in correct mindfulness and dwelling in equanimity at all times; dwell in, cultivate long enough, and fulfill the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; and dwell in, cultivate long enough, and fulfill the superior bodhisattva supernatural powers, assist sentient

beings to mature, dignify and purify Buddha lands, so as to realize and attain the unsurpassed, perfect, and universal bodhi. Well-Appearing One, if the great bodhisattvas do not cultivate and fulfill the virtuous roots, they will not be able to realize and attain the unsurpassed, perfect and universal bodhi that they pursue.

(The Buddha replied that although the bodhi possessed by great bodhisattvas acts nowhere, the great bodhisattvas still want to dwell in, cultivate long enough, and fulfill various superior holy dharmas to assist the sentient beings to mature, dignify and purify the Buddha lands, and attain the unsurpassed bodhi.)

"Furthermore, Well-Appearing One, in order to realize and attain the unsurpassed, perfect and universal bodhi, great bodhisattvas should dwell in the empty original nature of matter, feeling, thinking, action, and consciousness; dwell in the empty original nature of the eye, ear, nose, tongue, body, and conscious spheres; dwell in the empty original nature of the sight, sound, smell, taste, touch, and mental-image spheres; dwell in the empty original nature of the eye, ear, nose, tongue, body, and conscious realms; dwell in the empty original nature of the sight, sound, smell, taste, touch, and mental-image realms; dwell in the empty original nature of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; dwell in the empty original nature of the eye, ear, nose, tongue, body, and conscious contacts; dwell in the empty original nature of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts; and dwell in the empty original nature of the earth, water, fire, wind, space, and consciousness realms. In order to realize and attain the unsurpassed, perfect and universal bodhi, great bodhisattvas should dwell in the empty original nature of the cause and condition, consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes; dwell in the empty original nature of the dharmas caused by conditions; and dwell in the empty original nature of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset. In order to realize and attain the unsurpassed, perfect and universal bodhi, great bodhisattvas should dwell in the empty original nature of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; dwell in the empty original nature of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of

conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; dwell in the empty original nature of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; dwell in the empty original nature of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; dwell in the empty original nature of the four meditations, four immeasurable minds, and four formless concentrations; dwell in the empty original nature of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; dwell in the empty original nature of all dharani gates and all samadhi gates; dwell in the empty original nature of the liberation gates of emptiness, formlessness, and nonaspiration; dwell in the empty original nature of the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; dwell in the empty original nature of the five eyes and six supernatural powers; dwell in the empty original nature of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power; dwell in the empty original nature of the thirty-two perfect major marks and eighty distinguishing minor features; dwell in the empty original nature of staying in correct mindfulness and dwelling in equanimity at all times; and dwell in the empty original nature of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. In order to realize and attain the unsurpassed, perfect and universal bodhi, great bodhisattvas should dwell in the empty original nature of the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi; dwell in the empty original nature of all great bodhisattva actions and the unsurpassed, perfect and universal bodhi of the Buddhas; and dwell in the empty original nature of all dharmas and all sentient beings, cultivate and fulfill various merits and virtues to realize and attain the unsurpassed, perfect, and universal bodhi.

(The Buddha further said that great bodhisattvas should dwell in the empty original nature of various dharmas to cultivate and fulfill these dharmas in order to realize and attain the unsurpassed, perfect and universal bodhi.)

"Well-Appearing One, the empty original nature of all dharma and the empty original nature of all sentient beings are extremely tranquil, in which no dharma can increase or decrease, arise or extinguish, or can be terminated; not dharma can sustain forever, become contaminated or purified, attain the effect or achieve intuitive contemplation.

(The Buddha described the features of the empty original nature of all dharmas.)

"You must know, Well-Appearing One, as great bodhisattvas speak of the cultivation of prajna paramita in terms of worldly perspective, they have already accurately understood that the original nature is empty, and the teaching for realizing the unsurpassed, perfect and universal bodhi is based on the worldly establishment and language instead of the genuine ultimate meaning. Why? In the genuine ultimate meaning, matter, feeling, thinking, action, and consciousness are unattainable; the eye, ear, nose, tongue, body, and conscious spheres are unattainable; the sight, sound, smell, taste, touch, and mental-image spheres are unattainable; the eye, ear, nose, tongue, body, and conscious realms are unattainable; the sight, sound, smell, taste, touch, and mental-image realms are unattainable; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body, and consciousness realms are unattainable; the eye, ear, nose, tongue, body, and conscious contacts are unattainable; the feelings produced by eye, ear, nose, tongue, body, and conscious contacts are unattainable; the earth, water, fire, wind, space, and consciousness realms are unattainable; the cause and condition, consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes are unattainable; the dharmas caused by conditions are unattainable; ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are unattainable; giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are unattainable; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction,

emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are unattainable; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are unattainable; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable; the four meditations, four immeasurable minds, and four formless concentrations are unattainable; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are unattainable; the dharani gates and samadhi gates are unattainable; the liberation gates of emptiness, formlessness, and nonaspiration are unattainable; the stages of ecstasy, freedom from defilement, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are unattainable; the five eyes and six supernatural powers are unattainable; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power are unattainable; the thirty-two perfect major marks and eighty distinguishing minor features are unattainable; staying in correct mindfulness and dwelling in equanimity at all times are unattainable; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are unattainable; the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi are unattainable; all great bodhisattva actions and the unsurpassed, perfect and universal bodhi of the Buddhas are unattainable. Well-Appearing One, all these dharmas are spoken of in terms of the worldly establishment and language instead of the ultimate meaning."

(The Buddha said that when great bodhisattvas speak of various dharmas for sentient beings, they do it in terms of the worldly establishment and language instead of the ultimate meaning. In ultimate meaning, all dharmas are unattainable and unspeakable.)

"Well-Appearing One, since aspiring to the cultivation of prajna paramita, great bodhisattvas have practiced various bodhi actions bravely and powerfully for the sake of sentient

beings; they have never had a thought of attainment: attaining sentient being, attaining great bodhi, or attaining the Buddha and bodhisattva."

(The Buddha admired great bodhisattvas as they practice various dharmas bravely and diligently for the benefits of sentient beings but they themselves do not have a thought of attainment.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, if all dharmas are nonexistent and unattainable, then how can great bodhisattvas practice bodhi actions? How can they attain the unsurpassed, perfect and universal bodhi?"

The Buddha replied to Well-Appearing One by asking, "What do you think about this? When you first rested on the realm of termination to eliminate various afflictions, achieve flawless roots, dwell in uninterrupted concentrations, and attain stream-entry effect, once-return effect, nonreturn effect, or arhat effect, did you see sentient beings and their minds, paths, and the effects of the paths were attainable?"

Well-Appearing One replied, "No, World-honored One. No, Well-Gone One."

The Buddha asked again, "Well-Appearing One, if at that moment you did not see anything attainable, could you say that you attained the arhat effect?"

Well-Appearing One replied, "It is in terms of the worldly language instead of the ultimate meaning to say that I attained the arhat effect."

The Buddha said to Well-Appearing One, "Yes, it is as you say. So do the great bodhisattvas who speak of the practice of bodhi actions and attainment of the unsurpassed, perfect and universal bodhi in terms of the worldly language instead of the ultimate meaning.

"Well-Appearing One, it is in terms of the worldly language to establish the existence of matter, feeling, thinking, action, and consciousness. It is also in terms of the worldly language to establish the existence of the eye, ear, nose, tongue, body, and conscious spheres; the sight, sound, smell, taste, touch, and mental-image spheres; the eye, ear, nose, tongue, body, and conscious realms; the sight, sound, smell, taste, touch, and mental-image realms; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; the eye, ear, nose, tongue, body, and

conscious contacts; the feelings produced by eye, ear, nose, tongue, body, and conscious contacts; the earth, water, fire, wind, space, and consciousness realms; the cause and condition, consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes; the dharmas caused by conditions; ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all dharani gates and all samadhi gates; the liberation gates of emptiness, formlessness, and nonaspiration; the stages of ecstasy, freedom from defilement, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; the five eyes and six supernatural powers; the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha’s wisdom and power; the thirty-two perfect major marks and eighty distinguishing minor features; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi; all great bodhisattva actions and the unsurpassed, perfect and universal bodhi of the Buddhas; the sentient being, the bodhisattva, and the World-Honored One.

(The Buddha replied to Well-Appearing One's question that great bodhisattvas speak of the bodhi actions and the attainment of the unsurpassed, perfect and universal bodhi in terms of the worldly language instead of the ultimate meaning. It is in terms of the worldly language to establish all dharmas as existent.)

"Well-Appearing One, great bodhisattvas have never seen that any dharma can make the unsurpassed, perfect, and universal bodhi increase or decrease, or can do anything to benefit or harm the unsurpassed bodhi because the original nature of all dharmas is empty.

"Well-Appearing One, as great bodhisattvas have contemplated and realized the original nature of all dharmas is empty and unattainable, how can we say that their initial aspiration is attainable? How can we say that the cultivation of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas is attainable? How can we say that the dwelling in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature is attainable? How can we say that the cultivation of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the cultivation of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the cultivation of the four meditations, four immeasurable minds, and four formless concentrations; the cultivation of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the cultivation of all dharani gates and all samadhi gates; the cultivation of the liberation gates of emptiness, formlessness, and nonaspiration; the cultivation of the stages of ecstasy, freedom from defilement, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; the cultivation of the five eyes and six supernatural powers; the cultivation of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great

equanimity, and eighteen differentive features of Buddha's wisdom and power; the cultivation of the thirty-two perfect major marks and eighty distinguishing minor features; the cultivation of staying in correct mindfulness and dwelling in equanimity at all times; the cultivation of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; and the cultivation of all great bodhisattva actions and the unsurpassed, perfect and universal bodhi of the Buddhas are attainable?

"Well-Appearing One, it does not make sense to say that great bodhisattvas can attain something in the Buddha dharmas that they cultivate or in which they dwell. Well-Appearing One, great bodhisattvas thus should cultivate, realize, and attain the unsurpassed, perfect, and universal bodhi to benefit the sentient beings uninterruptedly in this way."

(The Buddha concluded that as great bodhisattvas have contemplated and realized the original nature of all dharmas as empty and unattainable, how can we say that their initial aspiration and the cultivation of various superior holy dharmas are attainable? It is with this realization that the great bodhisattvas can cultivate and fulfill Buddha dharmas to attain the unsurpassed bodhi and benefit all sentient beings.)

## Chapter 71

## Assisting Sentient Beings to Mature

### Section 1

### (In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, if great bodhisattvas cannot fulfill the cultivation of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; cannot dwell firmly in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of

space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; cannot fulfill the cultivation of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; cannot dwell firmly in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; cannot fulfill the cultivation of the four meditations, four immeasurable minds, and four formless concentrations; cannot fulfill the cultivation of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; cannot fulfill the cultivation of all dharani gates and all samadhi gates; cannot fulfill the cultivation of the liberation gates of emptiness, formlessness, and nonaspiration; cannot fulfill the cultivation of the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; cannot fulfill the cultivation of the five eyes and six supernatural powers; cannot fulfill the cultivation of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power; cannot fulfill the cultivation of the thirty-two perfect major marks and eighty distinguishing minor features; cannot fulfill the cultivation of staying in correct mindfulness and dwelling in equanimity at all times; cannot fulfill the cultivation of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; cannot fulfill the cultivation of all great bodhisattva actions and the unsurpassed, perfect and universal bodhi of the Buddhas; and cannot fulfill the cultivation of the bodhisattva path, then they will not be able to realize and attain the unsurpassed, perfect and universal bodhi. World-Honored One, given this truth, how should great bodhisattvas fulfill the cultivation of the bodhisattva path to realize and attain the unsurpassed, perfect and universal bodhi?"

The Buddha replied to Well-Appearing One, “When great bodhisattvas cultivate prajna paramita and cultivate giving paramita expediently and skillfully, they do not attain giving, the givers, the things given, and what they are doing, nor do they stay far away from these dharmas. They thus can fulfill the bodhisattva path. Well-Appearing One, when great bodhisattvas cultivate prajna paramita and cultivate pure precept, forbearance, diligence, meditation and prajna paramitas expediently and skillfully, they do not attain pure precept, forbearance, diligence, meditation, prajna, the ones who cultivate, the dharmas they cultivate, and what they are doing, nor do they stay far away from all these dharmas. They thus can fulfill the bodhisattva path. Well-Appearing One, this is how great bodhisattvas cultivate prajna paramita, cultivate and fulfill the bodhisattva path expediently and skillfully, and realize and attain the unsurpassed, perfect, and universal bodhi.

(The Buddha taught that because great bodhisattvas can cultivate bodhisattva path expediently and skillfully without attainment and not apart from relevant dharmas, they are able to fulfill the bodhi path and attain the unsurpassed bodhi.)

“Well-Appearing One, when great bodhisattvas cultivate prajna paramita and dwell expediently and skillfully in internal emptiness, they do not attain internal emptiness, the ones who dwell, where they dwell, and what they are doing, nor do they stay far away from these dharmas. They thus can fulfill the bodhisattva path. When great bodhisattvas cultivate prajna paramita and dwell expediently and skillfully in external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, they do not attain external emptiness, internal-external emptiness and so forth, the ones who dwell, where they dwell, and what they are doing, nor do they stay far away from all these dharmas. They thus can fulfill the bodhisattva path. Well-Appearing One, this is how great bodhisattvas cultivate prajna paramita, cultivate and fulfill the bodhisattva path expediently and skillfully, and realize and attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, when great bodhisattvas cultivate prajna paramita and cultivate the four bases of mindfulness expediently and skillfully, they do not attain the four bases of mindfulness, the ones who cultivate, the dharmas they cultivate, and what they are doing, nor do they stay far away from these dharmas. They thus can fulfill the bodhisattva path. Well-Appearing One, when great bodhisattvas cultivate prajna paramita and cultivate the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path expediently and skillfully, they do not attain the four correct endeavors, four correct endeavors and so forth, the ones who cultivate, the dharmas they cultivate, and what they are doing, nor do they stay far away from these dharmas. They thus can fulfill the bodhisattva path. Well-Appearing One, this is how great bodhisattvas cultivate prajna paramita, cultivate and fulfill the bodhisattva path expediently and skillfully, and realize and attain the unsurpassed, perfect, and universal bodhi."

Fascicle 391

Assisting Sentient Beings to Mature

Section 2

(In the First Assembly)

"Well-Appearing One, when great bodhisattvas cultivate prajna paramita and dwell expediently and skillfully in the noble truth of suffering, they do not attain the noble truth of suffering, the ones who dwell, the dharma in which they dwell, and what they are doing, nor do they stay far away from these dharmas. They thus can fulfill the bodhisattva path. Well-Appearing One, when great bodhisattvas cultivate prajna paramita and dwell expediently and skillfully in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they do not attain the noble truths of the cause of suffering and so forth, the ones who dwell, the dharmas in which they dwell, and what they are doing, nor do they stay far away from the dharmas. They thus can fulfill the bodhisattva path. Well-Appearing One, this is how great bodhisattvas cultivate prajna paramita, cultivate and fulfill the bodhisattva path expediently and skillfully, and realize and attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, when great bodhisattvas cultivate prajna paramita and cultivate the four meditations expediently and skillfully, they do not attain the four meditations, the ones who cultivate, the dharmas to be cultivated, and what they are doing, nor do they stay far away from these dharmas. They thus can fulfill the bodhisattva path. Well-Appearing One, when great bodhisattvas cultivate prajna paramita and cultivate the four immeasurable minds and four formless concentrations expediently and skillfully, they do not attain the four immeasurable minds and four formless concentrations, the ones who cultivate, the dharmas to be cultivated, and what they are doing, nor do they stay far away from these dharmas. They thus can fulfill the bodhisattva path. Well-Appearing One, this is how great bodhisattvas cultivate prajna paramita, cultivate and fulfill the bodhisattva path expediently and skillfully, and realize and attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, when great bodhisattvas cultivate prajna paramita and cultivate the eight liberations expediently and skillfully, they do not attain the eight liberations, the ones who cultivate, the dharmas to be cultivated, and what they are doing, nor do they stay far away from these dharmas. They thus can fulfill the bodhisattva path. Well-Appearing One, when great bodhisattvas cultivate prajna paramita and cultivate the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations expediently and skillfully, they do not attain the eight vexation-overcoming meditations and so forth, the ones who cultivate, the dharmas to be cultivated, and what they are doing, nor do they stay far away from these dharmas. They thus can fulfill the bodhisattva path. Well-Appearing One, this is how great bodhisattvas cultivate prajna paramita, cultivate and fulfill the bodhisattva path expediently and skillfully, and realize and attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, when great bodhisattvas cultivate prajna paramita and cultivate the dharani gates expediently and skillfully, they do not attain the dharani gates, the ones who cultivate, the dharmas to be cultivated, and what they are doing, nor do they stay far away from these dharmas. They thus can fulfill the bodhisattva path. Well-Appearing One, when great bodhisattvas cultivate prajna paramita and cultivate the samadhi gates expediently and skillfully, they do not attain the samadhi gates, the ones who cultivate, the dharmas to be cultivated, and what they are doing, nor do they stay far away from these dharmas. They thus can fulfill the bodhisattva path. Well-Appearing One, this is how great bodhisattvas cultivate prajna paramita, cultivate and fulfill the bodhisattva path expediently and skillfully, and realize and attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, when great bodhisattvas cultivate prajna paramita and cultivate the liberation gate of emptiness expediently and skillfully, they do not attain the liberation gate of emptiness, the ones who cultivate, the dharma to be cultivated, and what they are doing, nor do they stay far away from these dharmas. They thus can fulfill the bodhisattva path. Well-Appearing One, when great bodhisattvas cultivate prajna paramita and cultivate the liberation gates of formlessness and nonaspiration expediently and skillfully, they do not attain the liberation gates of formlessness and nonaspiration, the ones who cultivate, the dharmas to be cultivated, and what they are doing, nor do they stay far away from these dharmas. They thus can fulfill the bodhisattva path. Well-Appearing One, this is how great bodhisattvas cultivate prajna

paramita, cultivate and fulfill the bodhisattva path expediently and skillfully, and realize and attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, when great bodhisattvas cultivate prajna paramita and cultivate the stage of ecstasy expediently and skillfully, they do not attain the stage of ecstasy, the ones who cultivate, the dharma to be cultivated, and what they are doing, nor do they stay far away from these dharmas. They thus can fulfill the bodhisattva path. Well-Appearing One, when great bodhisattvas cultivate prajna paramita and cultivate the stages of freedom from defilement, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud expediently and skillfully, they do not attain the stages of freedom from defilements and so forth, the ones who cultivate, the dharmas to be cultivated, and what they are doing, nor do they stay far away from these dharmas. They thus can fulfill the bodhisattva path. Well-Appearing One, this is how great bodhisattvas cultivate prajna paramita, cultivate and fulfill the bodhisattva path expediently and skillfully, and realize and attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, when great bodhisattvas cultivate prajna paramita and cultivate the five eyes expediently and skillfully cultivate, they do not attain the five eyes, the ones who cultivate, the dharmas to be cultivated, and what they are doing, nor do they stay far away from these dharmas. They thus can fulfill the bodhisattva path. Well-Appearing One, when great bodhisattvas cultivate prajna paramita and cultivate the six supernatural powers expediently and skillfully, they do not attain the six supernatural powers, the ones who cultivate, the dharmas to be cultivated, and what they are doing, nor do they stay far away from these dharmas. They thus can fulfill the bodhisattva path. Well-Appearing One, this is how great bodhisattvas cultivate prajna paramita, cultivate and fulfill the bodhisattva path expediently and skillfully, and realize and attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, when great bodhisattvas cultivate prajna paramita and cultivate the Buddha's ten abilities expediently and skillfully, they do not attain the Buddha's ten abilities, the ones who cultivate, the dharmas to be cultivated, and what they are doing, nor do they stay far away from these dharmas. They thus can fulfill the bodhisattva path. Well-Appearing One, when great bodhisattvas cultivate prajna paramita and cultivate the four kinds of fearlessness, four

unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power expediently and skillfully, they do not attain the four kinds of fearlessness and so forth, the ones who cultivate, the dharmas to be cultivated, and what they are doing, nor do they stay far away from these dharmas. They thus can fulfill the bodhisattva path. Well-Appearing One, this is how great bodhisattvas cultivate prajna paramita, cultivate and fulfill the bodhisattva path expediently and skillfully, and realize and attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, when great bodhisattvas cultivate prajna paramita and cultivate the thirty-two perfect major marks expediently and skillfully, they do not attain the thirty-two perfect major marks, the ones who cultivate, the dharmas to be cultivated, and what they are doing, nor do they stay far away from these dharmas. They thus can fulfill the bodhisattva path. Well-Appearing One, when great bodhisattvas cultivate prajna paramita and cultivate the eighty distinguishing minor features expediently and skillfully, they do not attain the eighty distinguishing minor features, the ones who cultivate, the dharmas to be cultivated, and what they are doing, nor do they stay far away from these dharmas. They thus can fulfill the bodhisattva path. Well-Appearing One, this is how great bodhisattvas cultivate prajna paramita, cultivate and fulfill the bodhisattva path expediently and skillfully, and realize and attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, when great bodhisattvas cultivate prajna paramita and cultivate staying in correct mindfulness expediently and skillfully, they do not attain staying in correct mindfulness, the ones who cultivate, the dharma to be cultivated, and what they are doing, nor do they stay far away from these dharmas. The thus can fulfill the bodhisattva path. Well-Appearing One, when great bodhisattvas cultivate prajna paramita and cultivate dwelling in equanimity at all times, they do not attain dwelling in equanimity at all times, the ones who cultivate, the dharma to be cultivated, and what they are doing, nor do they stay far away from these dharmas. They thus can fulfill the bodhisattva path. Well-Appearing One, this is how great bodhisattvas cultivate prajna paramita, cultivate and fulfill the bodhisattva path expediently and skillfully, and realize and attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, when great bodhisattvas cultivate prajna paramita and cultivate the perfect knowledge of everything expediently and skillfully, they do not attain the perfect knowledge of everything, the ones who cultivate, the dharma to be cultivated, and what they are doing, nor do they stay far away from these dharmas. They thus can fulfill the bodhisattva path. Well-Appearing One, when great bodhisattvas cultivate prajna paramita and cultivate the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena expediently and skillfully, they do not attain the perfect knowledge of the forms of the paths and perfect knowledge of all phenomena, the ones who cultivate, the dharmas to be cultivated, and what they are doing, nor do they stay far away from these dharmas. They thus can fulfill the bodhisattva path. Well-Appearing One, this is how great bodhisattvas cultivate prajna paramita, cultivate and fulfill the bodhisattva path expediently and skillfully, and realize and attain the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, when great bodhisattvas cultivate prajna paramita and cultivate the great bodhisattva actions expediently and skillfully, they do not attain the great bodhisattva actions, the ones who cultivate, the dharmas to be cultivated, and what they are doing, nor do they stay far away from these dharmas. These great bodhisattvas thus can fulfill the bodhisattva path. Well-Appearing One, when great bodhisattvas cultivate prajna paramita and cultivate the unsurpassed, perfect, and universal bodhi expediently and skillfully, they do not attain the unsurpassed, perfect, and universal bodhi, the ones who cultivate, the dharma to be cultivated, and what they are doing, nor do they stay far away from these dharmas. These great bodhisattvas thus can fulfill the bodhisattva path. Well-Appearing One, this is how great bodhisattvas cultivate prajna paramita, cultivate and fulfill the bodhisattva path expediently and skillfully, and realize and attain the unsurpassed, perfect, and universal bodhi.”

At that time, the long-lived sage Sariputra asked the Buddha, “World-Honored One, how do great bodhisattvas cultivate the bodhi path bravely and assiduously?”

The Buddha replied, “Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate matter, feeling, thinking, action, and consciousness. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.

“Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate the eye, ear, nose, tongue, body, and conscious spheres. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.

“Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate the sight, sound, smell, taste, touch, and mental-image spheres. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.

“Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate the eye, ear, nose, tongue, body, and conscious realms. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.

“Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate the sight, sound, smell, taste, touch, and mental-image realms. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.

“Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.

“Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate the eye, ear, nose, tongue, body, and conscious contacts. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.

“Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate the feelings produced by the eye, ear, nose, tongue, body, and conscious contacts. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.

“Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate the earth, water, fire, wind, space, and consciousness realms. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.

“Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate the cause and condition, consecutive thoughts, the conditions that stimulate the mind, and conditions that reinforce main causes. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.

“Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate the dharmas cause by conditions. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.

“Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age death, worry, sorrow, misery, anxiety, and upset. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.

“Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.

“Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.

“Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate the four bases of mindfulness, four correct endeavors, four bases

of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.

“Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.

“Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate the four meditations, four immeasurable minds, and four formless concentrations. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.

“Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. Why? It is because all dharmas do not have self-nature and cannot be integrated and disintegrated.

“Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate the dharani gates and samadhi gates. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.

“Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate the liberation gates of emptiness, formlessness, and nonaspiration. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.

“Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.

“Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate the five eyes and six supernatural powers. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.

“Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha’s wisdom and power. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.

“Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate the thirty-two perfect major marks and eighty distinguishing minor features. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.

“Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate staying in correct mindfulness and dwelling in equanimity at all times. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.

“Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.

“Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.

“Sariputra, when cultivating prajna paramita expediently and skillfully, great bodhisattvas do not integrate or disintegrate all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.

"Sariputra, this is how great bodhisattvas cultivate the bodhi path bravely and assiduously when cultivating prajna paramita."

(Sariputra asked the Buddha how great bodhisattvas cultivate the bodhi path bravely and assiduously when cultivating prajna paramita. The Buddha replied that when cultivating prajna paramita expediently and skillfully, great bodhisattvas should not integrate or disintegrate various dharmas. Why? It is because all dharmas do not have self-nature and cannot be integrated or disintegrated.)

At that time, the long-lived sage Sariputra said to the Buddha again, "World-Honored One, if all dharmas do not have self-nature and cannot be integrated or disintegrated, then how do great bodhisattvas elicit, cultivate, and learn prajna paramita? World-Honored One, if they do not learn prajna paramita, they will not be able to attain the unsurpassed, perfect, and universal bodhi that they pursue."

The Buddha said to Sariputra, "It is as you say. If great bodhisattvas do not learn prajna paramita, they will not be able to attain the unsurpassed, perfect, and universal bodhi that they pursue. Sariputra, great bodhisattvas should learn prajna paramita if they would like to attain the unsurpassed, perfect, and universal bodhi that they pursue. Sariputra, great bodhisattvas should adopt expedient skillfulness to realize and attain the unsurpassed, perfect, and universal bodhi. They will not be able to realize and attain the unsurpassed, perfect, and universal bodhi if they have no expedient skillfulness in learning.

"Sariputra, if dharmas had self-nature, great bodhisattvas would grasp dharmas when cultivating prajna paramita. As the dharmas do not have self-nature, how can great bodhisattvas grasp the dharmas? Therefore, they should not grasp and distinguish between prajna paramita and meditation paramita, diligence paramita, forbearance paramita, pure-precept paramita, or giving paramita. They should not grasp and distinguish between matter and feeling, thinking, action, or consciousness. They should not grasp and distinguish between the eye sphere and the ear, nose, tongue, body, or conscious sphere. They should not grasp and distinguish between the sight sphere and the sound, smell, taste, touch, or mental-image sphere. They should not grasp and distinguish between the eye realm and the ear, nose, tongue, body, or conscious realm. They should not grasp and distinguish between the sight realm and the sound, smell, taste, touch, or

mental-image realm. They should not grasp and distinguish between the eye consciousness realm and the ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, or conscious consciousness realm. They should not grasp and distinguish between the eye contact and the ear, nose, tongue, body, or conscious contact. They should not grasp and distinguish between the feelings produced by eye contact and the feelings produced by ear, nose, tongue, body, or conscious contact. They should not grasp and distinguish between the earth realm and the water, fire, wind, space, or consciousness realm. They should not grasp and distinguish between the cause and condition and the consecutive thoughts, conditions that stimulate the mind, or the conditions that reinforce main causes. They should not grasp and distinguish between the dharmas caused by conditions. They should not grasp and distinguish between ignorance and action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, or old age, death, worry, sorrow, misery, anxiety, or upset. They should not grasp and distinguish between internal emptiness and external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, or emptiness of selfless self-nature. They should not grasp and distinguish between the four bases of mindfulness and the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, or noble eightfold path. They should not grasp and distinguish between the noble truth of suffering and the cause of suffering, the cessation of suffering, or the path for the cessation of suffering. They should not grasp and distinguish between the four meditations and the four immeasurable minds or four formless concentrations. They should not grasp and distinguish between the eight liberations and the eight vexation-overcoming meditations, nine concentrations in sequence, or ten universal contemplations. They should not grasp and distinguish between the dharani gates and the samadhi gates. They should not grasp and distinguish between the liberation gate of emptiness and the liberation gate of formlessness or the liberation gate of nonaspiration. They should not grasp and distinguish between the stage of ecstasy and the stage of freedom from defilement, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation,

going far away, the unmovable, expedient wisdom, or dharma cloud. They should not grasp and distinguish between the five eyes and the six supernatural powers. They should not grasp and distinguish between the Buddha's ten abilities and the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, or eighteen differentive features of Buddha's wisdom and power. They should not grasp and distinguish between the thirty-two perfect major marks and the eighty distinguishing minor features. They should not grasp and distinguish between staying in correct mindfulness and dwelling in equanimity at all times. They should not grasp and distinguish between the perfect knowledge of everything and the perfect knowledge of the forms of the paths or the perfect knowledge of all phenomena. They should not grasp and distinguish between the stream-entry effect and the once-return effect, nonreturn effect, arhat effect, or self-enlightenment bodhi. They should not grasp and distinguish between all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas. They should not grasp and distinguish between ordinary sentient beings and voice-hearers, self-enlightened ones, bodhisattvas, or Thus-Comers."

(Sariputra asked again that if all dharmas do not have self-nature and cannot be integrated or disintegrated, how can great bodhisattvas learn prajna paramita and attain the unsurpassed bodhi? The Buddha replied that when cultivating prajna paramita, great bodhisattvas should not have differentiate between all dharmas; they must realize that all dharmas cannot be grasped.)

"Sariputra, when cultivating prajna paramita, great bodhisattvas should know accurately that all dharma natures cannot be grasped. Namely, prajna paramita, meditation paramita, diligence paramita, forbearance paramita, pure-precept paramita, and giving paramita cannot be grasped. Matter, feeling, thinking, action, and consciousness cannot be grasped. The eye, ear, nose, tongue, body, and conscious spheres cannot be grasped. The sight, sound, smell, taste, touch, and mental-image spheres cannot be grasped. The eye, ear, nose, tongue, body, and conscious realms cannot be grasped. The sight, sound, smell, taste, touch, and mental-image realms cannot be grasped. The eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms cannot be grasped. The eye, ear, nose, tongue, body, and conscious contacts cannot be grasped. The feelings produced by eye, ear, nose, tongue, body, and conscious contacts cannot be grasped. The earth, water, fire, wind, space, and consciousness realms cannot be grasped. The cause and condition, consecutive

thoughts, conditions that stimulate the mind, and conditions that reinforce main causes cannot be grasped. The dharmas caused by conditions cannot be grasped. Ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset cannot be grasped. Internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature cannot be grasped. The four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path cannot be grasped. The noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering cannot be grasped. The four meditations, four immeasurable minds, and four formless concentrations cannot be grasped. The eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations cannot be grasped. The dharani gates and samadhi gates cannot be grasped. The liberation gates of emptiness, formlessness, and nonaspiration cannot be grasped. The stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud cannot be grasped. The five eyes and the six supernatural powers cannot be grasped. The Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power cannot be grasped. The thirty-two perfect major marks and eighty distinguishing minor features cannot be grasped. Staying in correct mindfulness and dwelling in equanimity at all times cannot be grasped. The perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena cannot be grasped. The stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi cannot be grasped. All great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas cannot be grasped. All ordinary sentient beings, voice-hearers, self-enlightened ones, bodhisattvas, and Thus-Comers cannot be grasped.

“Sariputra, the ungraspable paramita is the unhindered paramita. The unhindered paramita is prajna paramita. Great bodhisattvas should learn from prajna paramita. Sariputra, when great bodhisattvas learn prajna paramita, they will not learn anything, not to mention they will attain the unsurpassed, perfect, and universal bodhi, attain prajna paramita, attain the dharma of bodhisattva, attain the dharma of the Buddha, attain the dharma of self-enlightened one, attain the dharma of voice-hearer, or attain the dharma of ordinary sentient being. Why? Sariputra, not a single dharma has self-nature. In selfless nature, where is the dharma of ordinary sentient being? Where is the dharma of stream-enterer? Where is the dharma of once-returner? Where is the dharma of nonreturner? Where is the dharma of arhat? Where is the dharma of self-enlightened one? Where is the dharma of bodhisattva? And where is the dharma of Thus-Comer? Sariputra, as all dharmas are unattainable, what dharmas can be established as the individuals in reincarnation? As the individuals in reincarnation are unattainable, how can we say that these are ordinary sentient beings, stream-enterers, once-returners, nonreturners, arhats, and self-enlightened ones, and those are great bodhisattvas and Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones?”

(The Buddha taught that as all dharmas are unattainable and cannot be grasped and that learning prajna paramita is equivalent to no learning or no attainment.)

At that time, Sariputra asked the Buddha, “World-Honored One, if all dharmas are withou self-nature and unreal, how can we know ordinary sentient being and the dharma of ordinary sentient being, stream-enterer and the dharma of stream-enterer, once-returner and the dharma of once-returner, nonreturner and the dharma of nonreturner, arhat and the dharma of arhat, self-enlightened one and the dharma of self-enlightened one, great bodhisattva and the dharma of great bodhisattva, and Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One and the dharma of Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One?”

The Buddha replied to Sariputra, “Do you think mater, feeling, thinking, action, and consciousness are real as ignorant sentient beings insist?”

Sariputra said, “They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

“Sariputra, are the eye, ear, nose, tongue, body, and conscious spheres real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

“Sariputra, are the sight, sound, smell, taste, touch, and mental-image spheres real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

“Sariputra, are the eye, ear, nose, tongue, body, and conscious realms real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

“Sariputra, are the sight, sound, smell, taste, touch, and mental-image realms real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

“Sariputra, are the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

“Sariputra, are the eye, ear, nose, tongue, body, and conscious contacts real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

“Sariputra, are the feelings produced by eye, ear, nose, tongue, body, and conscious contacts real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

“Sariputra, are the earth, water, fire, wind, space, and consciousness realms real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

“Sariputra, are the cause and condition, consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

“Sariputra, are the dharmas caused by conditions real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.

“Sariputra, are ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

“Sariputra, are giving, pure precept, forbearance, diligence, meditation, and prajna paramitas real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

“Sariputra, are internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

“Sariputra, are the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

“Sariputra, are the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

“Sariputra, are the four meditations, four immeasurable minds, and four formless concentrations real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

“Sariputra, are the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

“Sariputra, are the dharani gates and samadhi gates real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

“Sariputra, are the liberation gates of emptiness, formlessness, and nonaspiration real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

“Sariputra, are the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

“Sariputra, are the five eyes and six supernatural powers real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

“Sariputra, are the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha’s wisdom and power real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

“Sariputra, are the thirty-two perfect major marks and eighty distinguishing hidden minor features real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

“Sariputra, are staying in correct mindfulness and dwelling in equanimity at all times real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

“Sariputra, are the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

“Sariputra, are the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

“Sariputra, are all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

“Sariputra, are ordinary sentient being, stream-enterer, once-returner, nonreturner, arhat, self-enlightened one, great bodhisattva, and Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One real as ignorant sentient beings insist?”

“They are not real, World-Honored One. They are not real, Well-Gone One. But ignorant sentient beings hold upside-down views insisting that they are real.”

The Buddha said, “Sariputra, great bodhisattvas have cultivated prajna paramita expediently and skillfully and contemplated various dharmas as without self-nature and unreal, but they still aspire to the unsurpassed, perfect, and universal bodhi in terms of the worldly perspective in order to give sentient beings various teachings so as to let them attain correct understanding and stay far away from upside-down knowledge.”

(After asking many questions to inspire Sariputra’s thinking, the Buddha concluded that after cultivating prajna paramita expediently and skillfully and contemplating various dharmas as without self-nature and unreal, great bodhisattvas still aspire to the unsurpassed bodhi in terms of the worldly perspective to teach sentient beings and guide them to stay away from upside-down knowledge.)

Fascicle 392

Chapter 71

Assisting Sentient Beings to Mature

Section 3

(In the First Assembly)

The long-lived Sariputra asked the Buddha, “World-Honored One, how do great bodhisattvas cultivate prajna paramita expediently and skillfully and contemplate all dharmas as without self-nature and unreal to aspire to the unsurpassed, perfect, and universal bodhi in terms of worldly perspective, and give various teachings to sentient beings to let them get rid of upside-down views and attain correct understanding of the truth?”

The Buddha replied to Sariputra, “When cultivating prajna paramita expediently and skillfully, great bodhisattvas do not see any real dharma in which they can dwell. If they dwell in dharmas, they will be hindered. If they are hindered, they will regress. If they regress, their minds will become weak and inferior, and they will also become tired and lazy.

“Sariputra, all dharmas are not real. They have no self and the associated images. Their self-nature is nonnature; their original nature is empty and tranquil; their particular characteristics are also empty and tranquil. Only ignorant sentient beings are puzzled and have upside-down understanding of dharmas. They are attached to matter, feeling, thinking, action, and consciousness. They are attached to the eye, ear, nose, tongue, body, and conscious spheres. They are attached to the sight, sound, smell, taste, touch, and mental-image spheres. They are attached to the eye, ear, nose, tongue, body, and conscious realms. They are attached to the sight, sound, smell, taste, touch, and mental-image realms. They are attached to the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. They are attached to the eye, ear, nose, tongue, body, and conscious contacts. They are attached to the feelings produced by eye, ear, nose, tongue, body, and conscious contacts. They are attached to the earth, water, fire, wind, space, and

consciousness realms. They are attached to the cause and condition, consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes. They are attached to the dharmas caused by conditions. They are attached to ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset. They are attached to giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They are attached to internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. They are attached to the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. They are attached to the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They are attached to the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They are attached to all dharani gates and all samadhi gates. They are attached to the liberation gates of emptiness, formlessness, and nonaspiration. They are attached to the stages of ecstasy, freedom from defilement, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud. They are attached to the five eyes and six supernatural powers. They are attached to the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha’s wisdom and power. They are attached to the thirty-two perfect major marks and eighty distinguishing minor features. They are attached to staying in correct mindfulness and dwelling in equanimity at all times. They are attached to the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. They are attached to the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi. They are attached to all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas. They are attached to ordinary sentient beings,

stream-enterers, once-returners, nonreturners, arhats, self-enlightened ones, great bodhisattvas, and Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones.

"Sariputra, because of this cause and condition, great bodhisattvas contemplate all dharmas as unreal, without selfness and the associated images; the dharmas' self-nature is nonnature; their original nature is empty and tranquil; their particular characteristics are also empty and tranquil. Great bodhisattvas cultivate prajna paramita and teach the dharma for sentient beings as magicians do. They teach giving for stingy sentient beings to let them cultivate giving paramita. They teach pure precept for precept violators to let them cultivate pure-precept paramita. They teach forbearance for those with anger and hatred to let them cultivate forbearance paramita. They teach diligence for lazy and tired ones to let them cultivate diligence paramita. They teach meditation for restless ones to let them cultivate meditation paramita. They teach prajna for ignorant ones to let them cultivate prajna paramita.

"Sariputra, the great bodhisattvas establish sentient beings in giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. After that, they further teach them superior ways for getting rid of birth and death. If sentient beings cultivate and learn in accord with the teachings, they will attain stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, or enter onto the stage of great bodhisattva, and finally attain the unsurpassed, perfect, and universal bodhi."

(The Buddha explained for Sariputra how great bodhisattvas teach ignorant sentient beings to get rid of upside-down thinking and attachment and further guide them to attain the holy effects.)

At that time, Sariputra said to the Buddha, "World-Honored One, why great bodhisattvas are not called the pursuers of attainment when they cultivate prajna paramita? Although understanding that sentient beings are unattainable, they work hard to guide sentient beings to dwell peacefully in giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, and further teach them the superior holy path to get rid of birth and death, so the sentient beings are able to attain stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, or enter onto the stage of great bodhisattva, and finally attain the unsurpassed, perfect, and universal bodhi."

The Buddha said to Sariputra, “When great bodhisattvas cultivate prajna paramita, they do not think that sentient beings are attainable. Why? Sariputra, when cultivating prajna paramita, the great bodhisattvas do not see a single sentient being attainable. It is in terms of the worldly perspective to provisionally establish the existence of sentient beings. Sariputra, as great bodhisattvas cultivate prajna paramita, they dwell peacefully in dual forms of truth to teach sentient beings correct dharma. What are the dual forms of truth? They are the worldly truth and the superior ultimate truth. Sariputra, even in dual forms, sentient beings and the establishments for them are unattainable. The great bodhisattvas teach essential meanings of the dharma in an expedient and skillful way to let sentient beings realize that the ‘I’ is unattainable in present life, and the effects in the future they pursue are also unattainable. Sariputra, this is how great bodhisattvas, when cultivating prajna paramita, expediently and skillfully teach correct dharma for sentient beings without having a thought of attainment, to let them cultivate correct actions and attain the effects they deserve.”

(The Buddha further taught how great bodhisattvas teach sentient beings expediently and skillfully with dual forms of truth.)

The long-lived sage Sariputra said to the Buddha, “World-Honored One, these great bodhisattvas are indeed the genuine great bodhisattvas. They do not attain one single nature, different nature, general nature, or particular nature, but they put on the great armor of merits and virtues without manifesting the realm of desire, realm of form, realm of formlessness, conditioned realm, and unconditioned realm. They teach sentient beings to get rid of the three realms, but they do not attain anything from the sentient beings and the establishments for the sentient beings. Because the establishments for sentient beings are unattainable, there are no bondages and reliefs. Because the bondages and reliefs are nonexistent, contamination and purification are also nonexistent. Because of the nonexistence of contamination and purification, the differences of various destinies cannot be known. Because the differences of various destinies cannot be known, there are no karmas and vexations. Because karmas and vexations are nonexistent, the effects that mature in different types and at different times are also nonexistent. Given the fact that the effects are nonexistent, how can the ‘I’ and the sentient beings reincarnate in various destinies and appear in the three realms?”

The Buddha said to Sariputra, “Yes, it is as you say. Sariputra, if sentient beings were originally existent but became nonexistent later, then the teachings given by bodhisattvas and Thus-Comers were wrong. If the destinies of birth and death were originally existent but became nonexistent later, then both bodhisattvas and Thus-Comers also made mistakes. Therefore, it does not make sense to say that the dharmas were originally nonexistent and became existent later.

“Sariputra, whether the Thus-Comer appears in the world or not, the forms of the dharmas remain the same as they have always been and have never changed. Dharma nature, dharma realm, dharma dwelling, dharma concentration, realness, reality, the realm of nonillusion, and the nature of changelessness of all dharmas are like empty space, in which there are no ‘I,’ the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the learned child, the maker, the one who makes others make, the elicitor, the one who makes others elicit, the receiver, the one who makes others receive, the knower, the one who makes others know, the viewer, and the one who makes others view. Given the truth, how can we say that matter, feeling, thinking, action, and consciousness are existent? How can we say that the eye, ear, nose, tongue, body, and conscious spheres; the sight, sound, smell, taste, touch, and mental-image spheres; the eye, ear, nose, tongue, body, and conscious realms; the sight, sound, smell, taste, touch, and mental-image realms; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; the eye, ear, nose, tongue, body, and conscious contacts; the feelings produced by eye, ear, nose, tongue, body, and conscious contacts; the earth, water, fire, wind, space, and consciousness realms; and various kinds of dependent origination, the dharma of dependent arising, and the factors for dependent origination are existent? If all dharmas mentioned above are nonexistent, how can we say that various destinies of birth and death are existent? If various destinies of birth and death are nonexistent, how can sentient beings mature and become liberated? It is in terms of the worldly statement to provisionally establish that they are existent.

(The Buddha confirmed Sariputra’s comment, saying that as great bodhisattvas spoke of the different forms of all dharmas, they spoke in terms of the worldly statement instead of the ultimate meaning.)

"Sariputra, upon hearing and realizing the truth taught by the Buddhas in the past that the self-nature of all dharmas is empty, the great bodhisattvas have aspired to the unsurpassed, perfect, and universal bodhi to liberate sentient beings from upside-down attachment. When aspiring to the unsurpassed bodhi, they do not think, 'I have attained or will attain the dharma, so I should liberate or will liberate sentient beings from attachment to let them get rid of various kinds of suffering caused by birth and death.'

"Sariputra, in order to assist sentient beings to get rid of the upside-down attachment, the great bodhisattvas put on the great armor of merits and virtues and make solemn vows to take on the task. They work bravely and vigorously without reservation, do not regress in the pursuit of the unsurpassed, perfect, and universal bodhi, nor do they hesitate and think, 'Will I or will I not realize and attain the great bodhi?' Rather, they always think, 'I definitely will realize and attain the unsurpassed, perfect, and universal bodhi to really benefit sentient beings, liberate them from incorrect, deluded, and upside-down views so they will not suffer in birth and death.' Sariputra, the great bodhisattvas have worked diligently without attainment to liberate sentient beings from delusions and from birth and death in various destinies while they teach the existence of these things in terms of worldly perspective.

"Sariputra, a magician or disciple adopted Indra-net tricks to make numberless hundreds of thousands of koti nayuta transformed sentient beings. They also transformed delicious food and drinks to feed and satisfy these transformed sentient beings. After doing this, the magician celebrated and sang, 'I have already obtained a broad and great assembly of merits and virtues.' Sariputra, what do you think about this? Did the magician really feed these sentient beings?"

Sariputra replied, "No, World-Honored One. No, Well-Gone One."

The Buddha said to Sariputra, "So do the great bodhisattvas. Since the time they determined to liberate sentient beings, they have cultivated giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; dwelled in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of

common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; cultivated the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; dwelled in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; cultivated the four meditations, four immeasurable minds, and four formless concentrations; cultivated the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; cultivated all dharani gates and all samadhi gates; cultivated the liberation gates of emptiness, formlessness, and nonaspiration; cultivated the stages of ecstasy, freedom from defilements, emitting light, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; cultivated the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great equanimity, and eighteen differentive features of Buddha's wisdom and power; cultivated the thirty-two perfect major marks and eighty distinguishing minor features; cultivated staying in correct mindfulness and dwelling in equanimity at all times; cultivated the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; and fulfilled the great bodhi path of bodhisattva, assisted sentient beings to grow and mature, and dignified and purified Buddha lands.

"Sariputra, although the great bodhisattvas have done these things, they do not view sentient beings and all dharmas as attainable. They do not think, 'I have used such and such methods to guide and tame various kinds of sentient beings.'"

(The Buddha taught that although they have consistently cultivated many superior holy dharmas and offered many Buddhist services for sentient beings, they have never viewed all these as attainable.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, what is the great bodhi path that great bodhisattvas should cultivate so that they are capable of assisting sentient beings to mature and dignifying and purifying Buddha lands expediently and skillfully?"

The Buddha replied to Well-Appearing One, “The great bodhi path for great bodhisattvas includes giving, pure precept, forbearance, diligence, meditation, and prajna paramitas that great bodhisattvas should practice since they aspired to the great bodhi. It also includes the practice of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; the practice of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the practice of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the practice of the four meditations, four immeasurable minds, and four formless concentrations; the practice of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the practice of all dharani gates and all samadhi gates; the practice of the liberation gates of emptiness, formlessness, and nonaspiration; the practice of the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; the practice of the five eyes and six supernatural powers; the practice of the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha’s wisdom and power; the practice of staying in correct mindfulness and dwelling in equanimity at all times; the practice of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; and the practice of the rest of countless Buddha dharmas. Great bodhisattvas should cultivate this path, assist sentient beings to mature, and dignify and purify Buddha lands expediently and skillfully, but should not have a thought of sentient beings, Buddha lands, and so forth.”

(The Buddha explained for Well-Appearing One what the great bodhi path for great bodhisattvas is.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how do great bodhisattvas cultivate giving paramita and expediently and skillfully assist sentient beings to mature?”

The Buddha replied to Well-Appearing One, “Some great bodhisattvas have cultivated giving paramita expediently and skillfully. They have not only practiced giving themselves but also advised and encouraged others to do so. They enthusiastically teach, ‘Good gentlemen, don’t be attached to giving. If you are, you will have rebirth innumerable times after this life and continue to suffer seriously. Good gentlemen, in terms of the ultimate meaning, there are no giving, almsgiver, receiver, the things given, and the effect of practicing giving. The original nature of all these dharmas is empty. In empty original nature no dharma can be grasped. The empty nature of the dharmas cannot be grasped either.’ Well-Appearing One, when cultivating giving paramita, the great bodhisattvas not only practice giving themselves but also encourage others to practice giving. They do not view giving, the giver, the receiver, the things given, and the effect of practicing giving as attainable. Such giving paramita is named unattainable paramita. As great bodhisattvas realize that all these dharmas are unattainable, they are able to guide sentient beings expediently and skillfully, let them attain stream-entry effect, once-return effect, nonreturn effect, arhat effect, or self-enlightenment bodhi, or guide them to approach the unsurpassed, perfect, and universal bodhi. Well-Appearing One, when cultivating giving paramita, great bodhisattvas should practice giving based on the correct way to assist sentient beings to mature and bring benefits and happiness to them.

(The Buddha taught Well-Appearing One the correct way of practicing giving paramita and the merits thus derived in this and the next paragraphs.)

“Well-Appearing One, these great bodhisattvas not only practice giving paramita themselves, but also encourage others to do so. They praise publicly and promulgate the way of practice giving paramita and joyfully admire and acclaim those who practice giving paramita. Well-Appearing One, after cultivating such great giving, the great bodhisattvas will be reborn in the family resembling to those of Ksatriya, Brahman, elder, layperson; or they will be reborn in small countries as small kings, in great countries as great kings, or in four continents as wheel-turning kings to enjoy wealthy and carefree life.

"Well-Appearing One, as great bodhisattvas are reborn in such noble lives, they will adopt four approaches to absorb sentient beings. What are the four approaches? They are practicing generous giving, speaking kind and good words, doing things beneficial for others, and getting along with others in harmony and empathy. As absorbing sentient beings by means of the four approaches, they will first teach them to dwell peacefully in giving and then in pure precept, forbearance, diligence, meditation, and prajna step by step. They will further let them dwell peacefully in the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; and the samadhi of emptiness, formlessness, and nonaspiration. After teaching various sentient beings to dwell in these virtuous dharmas, the great bodhisattvas will guide them to enter onto the correct path of nonarising to attain stream-entry effect, once-return effect, nonreturn effect, or arhat effect, enter onto the correct path of nonarising to realize and attain self-enlightenment bodhi, or enter onto the correct path of nonarising, cultivate and learn various stages of bodhisattva step by step, and approach the unsurpassed, perfect, and universal bodhi. The great bodhisattvas will further say to the sentient beings, 'Good gentlemen, you should make great vow to aspire to the unsurpassed, perfect, and universal bodhi to bring benefits, peace, and happiness to sentient beings. The dharmas to which the sentient beings are attached do not have self-nature, but, due to their delusions and differentiation, they wrongly believe that the self-nature of all dharmas is existent. Therefore, you should work diligently to terminate your own delusions and teach others to do so. You should get rid of birth and death yourself and teach others to do so. You will benefit yourself greatly and will also benefit others greatly.'

"Well-Appearing One, great bodhisattvas should consistently cultivate giving paramita in this way. They thus will never fall into inferior destinies since aspiring to until finally attaining the great bodhi. To benefit sentient beings, they will be reborn as a wheel-turning king for many lives. Why? Such effect is caused by the powers of the merits that they have planted. Upon seeing beggars coming closer, the wheel-turning king reborn from a previous bodhisattva will think, 'Why do I reincarnate in birth and death as a wheel-turning king? Do I not dwell in birth and death and enjoy such superior effects with an attempt to bring benefits and happiness to sentient beings?' After having this thought, he will say to the beggar, 'I will give you whatever

you need. You can take all of them because they are yours. Why? I am reborn with such great wealth to bring benefits and happiness to you, so all these properties belong to you. You may have them for yourself or for others. Don't be hesitant!' As the great bodhisattvas show pities on various sentient beings in this way, they will quickly fulfill unconditional great compassion. Because of the quick fulfillment of great compassion, the great bodhisattvas will be able to constantly bring benefits and happiness to sentient beings without attaining sentient beings and the superior effects. They will get to know accurately that it is in terms of the worldly way to establish the actions beneficial for various sentient beings. They also know that all established things are like echoes, which sound well but are not real.' Because of this reason they will not grasp any dharma.

"Well-Appearing One, so the great bodhisattvas should consistenly cultivate giving paramita in this way; that is, they should give their bones and fleshes without reluctance to sentient beings, not to mention they should give various external supplies to sentient beings to help them get rid of birth, old age, illness, and death quickly."

Meanwhile, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, what supportive dharmas will contribute to relieve sentient beings from birth, old age, illness, and death quickly?"

The Buddha replied to Well-Appearing One, "The supportive dharmas for relieving sentient beings from birth, old age, illness, and death include giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four meditations, four

immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the dharani gates and samadhi gates; the liberation gates of emptiness, formlessness, and nonaspiration; the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi; and all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas. Well-Appearing One, great bodhisattvas always absorb sentient beings with these dharmas to relive them from birth, old age, illness, and death and thus bring them great justice and benefits.

"Furthermore, Well-Appearing One, as various great bodhisattvas dwell peacefully in giving paramita, they practice giving themselves and encourage others to do so. Seeing sentient beings violate the precept, they have deep mercy on them, and say, 'All of you should observe the precept, and I will offer you food, drinks, clothing, bedding, houses, vehicles, jewels, pearls, cat's eyes, crystals, emeralds, sapphires, gold, silver, jades, white jade shells, corals, other treasures, fragrant flowers, flags and canopies, medicines, and other supplies that you need, so you will not have a shortage of them. If you violate the precept and do evil things owing to the shortage of living supplies, I will give you whatever you need, including food, drinks, medicines, and the rest of living supplies. If you can dwell peacefully in laws, good demeanors, and precept, your suffering will come to an end through the vehicle of voice-hearer or self-enlightened one, or the unsurpassed vehicle.'

"Well-Appearing One, when dwelling peacefully in giving paramita, great bodhisattvas will observe pure precept themselves and encourage others to do so. They promulgate and praise publicly the right way of observing pure precept, and acclaim delightedly those who observe pure precept. Well-Appearing One, this is how great bodhisattvas, when cultivating giving

paramita, advise and encourage sentient beings to dwell peacefully in pure precept to get rid of birth and death and obtain superior benefits and happiness."

(The Buddha further taught how great bodhisattvas guide sentient beings expediently by means of giving and teach them to observe pure precept.)

"Furthermore, Well-Appearing One, when dwelling peacefully in giving paramita and seeing sentient beings hate each other, the great bodhisattvas have deep pity on them, and say, 'Why do you get angry and hate each other? If it is because you lack something you need, just come to me and I will give you whatever you need, food and drinks, clothes, bedding, houses, vehicles, servants, treasures, flowers, medicines, music, banners and canopies, jewel necklaces, lamps, and other living supplies, so you will not be in shortage of them. But you must stop hating each other; rather, you should learn to be tolerant and patient and treat others kindly.' Well-Appearing One, these great bodhisattvas have dwelled peacefully in giving paramita and encouraged sentient beings to cultivate forbearance. After that, they further say, 'The causes and conditions of hatred and anger are not fixed and real; they are caused by delusion and differentiation because the original nature of all dharmas is empty. Why do you scold, insult, and hate each other and kill with sticks and swords? You should not be attached to illusory differentiation and get angry and thus create evil karmas, so that you will not fall into hells, the realm of animals or ghosts to experience severe, piercing, and extremely intolerable suffering. You should not mistake unreal for real and get involved in guilty karmas because of deluded anger, otherwise you will be reborn as inferior humans instead of being reborn in a Buddha world. You must know that it is very difficult to be reborn as a human being. It is more difficult to be reborn in an era when the Buddha is present. It is even more difficult to develop belief in Buddha dharma. Now you are already privileged to be reborn as a human being in an age when the Buddha is present, so do not lose this good opportunity because of your anger and hatred. Once you lose it, it will be very hard to get it back. Therefore, you should not treat sentient beings with anger and hatred. You should cultivate forbearance.'"

(The Buddha taught how great bodhisattvas guide sentient beings expediently by means of giving and teach them to stop hatred and practice forbearance.)

"Well-Appearing One, as great bodhisattvas dwell peacefully in giving paramita, they not only practice forbearance themselves but also encourage others to do so. They praise publicly and promulgate the right way of practicing forbearance and delightedly acclaim those who practice forbearance. Well-Appearing One, as great bodhisattvas dwell peacefully in giving paramita and encourage other sentient beings to cultivate forbearance, the sentient beings will attain liberation gradually and step by step based on the three vehicles: they will attain liberation based on the vehicle of voice-hearer, self-enlightened-one, or the great vehicle.

"Furthermore, Well-Appearing One, as great bodhisattvas dwell peacefully in giving paramita and see that sentient beings are tired in body and mind, they have deep pity on them, so ask, 'Why are you so tired that you cannot cultivate virtuous dharmas diligently?' They replied, 'I have no living supplies so I cannot concentrate on cultivation.' The bodhisattvas say, 'I can offer you all living supplies that you need. Now you should cultivate giving, pure precept, forbearance, and so forth attentively.' The sentient beings thus are inspired to cultivate virtuous dharmas diligently as they are no more in shortage of living supplies. Owing to the fulfillment of the virtuous dharmas, they are able to elicit various flawless dharmas. Because of cultivating the flawless dharmas, they are able to attain stream-entry effect, once-return effect, nonreturn effect, arhat effect, or self-enlightenment bodhi, or enter various stages of bodhisattva and attain the unsurpassed, perfect, and universal bodhi step by step.

"Well-Appearing One, the great bodhisattvas dwell peacefully in giving paramita and simultaneously cultivate diligence. They not only cultivate diligence themselves but also encourage others to do so. They praise publicly and promulgate the right way of practicing diligence and delightedly acclaim those who practice diligence. Well-Appearing One, these great bodhisattvas thus can dwell peacefully in giving paramita and assist sentient beings to stay far away from laziness and tiredness, allowing them to cultivate virtuous dharmas diligently and attain liberation soon."

(The Buddha taught how great bodhisattvas guide sentient beings expediently by means of giving and teach them to practice diligence.)

"Furthermore, Well-Appearing One, when dwelling peacefully in giving paramita, the great bodhisattvas saw that various sentient beings lost mindfulness and stayed in restlessness

and distraction. Having deep pity on them, the great bodhisattvas said to them, ‘Why do you not cultivate meditation but get lost in restlessness and sink in the ocean of birth and death?’ They replied, ‘We are in short of living supplies so we cannot concentrate on meditation practice.’ The bodhisattvas said to them, ‘We will offer you living supplies that you need. From now on you should stop doing illusory investigations; you should not seek inside or outside trying to grasp and rely on something and thus disturb your own mind.’ After receiving the offerings from the bodhisattvas, the sentient beings had sufficient living materials; they terminated illusory investigations and entered the first, second, third, and fourth meditations step by step. Based on various meditations they were able to dwell in loving-kindness, compassion, joy, and equanimity. They then dwelled in the four immeasurable minds and entered the four formless concentrations. After taming their minds by means of meditations, immeasurable minds, and formless concentrations, they were able to cultivate the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; and many other virtuous dharmas, and achieve the effects of the three vehicles in accord with individual differences: the nirvana of voice-hearer, nirvana of self-enlightened one, or the unsurpassed, perfect and universal bodhi.

“Well-Appearing One, when great bodhisattvas dwell peacefully in giving paramita, they not only cultivate meditation themselves but also encourage others to do so. They praise publicly and promulgate the right way of cultivating meditation and delightedly acclaim those who cultivate meditation. Well-Appearing One, these great bodhisattvas thus can dwell peacefully in giving paramita, encourage sentient beings to stay far away from restlessness and distraction, allowing them to cultivate meditations and attaingreat benefits.”

(The Buddha taught how great bodhisattvas guide sentient beings expediently by means of giving and teach them to cultivate meditation.)

“Furthermore, Well-Appearing One, when great bodhisattvas dwell peacefully in giving paramita, they see that sentient beings are ignorant and attached to upside-down views. Having deep mercy on them the great bodhisattvas said to them, ‘Why don’t you cultivate prajna? Why do you hold incorrect views and thus sink in the ocean of birth and death?’ They replied, ‘We are

in short of living supplies and cannot cultivate and learn superior wisdom.' The bodhisattvas said to them, 'We will give you all supplies you need. Then you should cultivate and fulfill giving, pure precept, forbearance, diligence, and meditation. After that, you will carefully look at the real phenomena of various dharmas and cultivate prajna paramita. You will, for instance, look at various dharmas carefully and attentively and see if they are attainable. You will look at the 'I,' the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the learned child, the maker, the one who makes others make, the elicitor, the one who makes others elicit, the receiver, the one who makes others receive, the knower, the one who makes others know, the viewer, and the one who makes others view and see if all these are attainable. You will look at the eye, ear, nose, tongue, body, and conscious spheres; the sight, sound, smell, taste, touch, and mental-image spheres; the eye, ear, nose, tongue, body, and conscious realms; the sight, sound, smell, taste, touch, and mental-image realms; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; the eye, ear, nose, tongue, body, and conscious contacts; the feelings produced by eye, ear, nose, tongue, body, and conscious contacts; and the earth, water, fire, wind, space, and consciousness realms and see if all these dharmas are attainable. You will look at the cause and condition, consecutive thoughts, conditions that stimulate the mind, conditions that reinforce main causes, and the dharmas caused by conditions and see if they are attainable. You will look at ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset and see if they are attainable. You will look at the realm of desire, the realm of form, and the realm of formlessness and see if they are attainable. You will look at giving, pure precept, forbearance, diligence, meditation, and prajna paramitas and see if they are attainable. You will look at internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature and see if they are attainable. You will look at the four bases of mindfulness,

four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the dharani gates and the samadhi gates; the liberation gates of emptiness, formlessness, and nonaspiration; the stages of ecstasy, freedom from defilement, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena and see if they are attainable. You will look at the stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed, perfect, and universal bodhi of the Buddhas and see if they are attainable.'

"After receiving the offerings, the sentient beings now have sufficient living supplies, so they begin to cultivate giving, pure precept, forbearance, diligence, and meditation by following the instructions given by the great bodhisattvas. After fulfilling these cultivations, they further investigate carefully the real phenomena of various dharmas and cultivate prajna paramita. They find that the real nature of all dharmas is unattainable. Because it is unattainable, there is no attachment. Because there is no attachment, they do not see dharmas can arise and extinguish, can be contamination and purification. Because they are free from attainment in all dharmas, they do not differentiate wherever they are. They do not differentiate among hells, the realm of animals, the realm of ghosts, asuras, human beings, and heavenly beings. They do not differentiate among observing precept and violating precept; ordinary sentient beings and holy ones; stream-enterers, once-returners, nonreturners, arhats, and self-enlightened ones; bodhisattvas and Thus-Comers; conditioned dharmas and unconditioned dharmas. Because there is no differentiation, they will realize and attain the three vehicles gradually and step by step in

accord with individual differences. They will attain the voice-hearer vehicle, self-enlightened-one vehicle, or unsurpassed vehicle.

(The Buddha taught how great bodhisattvas guide sentient beings expediently by means of giving and teach them to cultivate prajna and realize that all dharmas are unreal and unattainable.)

"Well-Appearing One, as great bodhisattvas dwell peacefully in giving paramita, they not only cultivate prajna themselves but also encourage others to cultivate prajna. They praise publicly and promulgate the right way of cultivating prajna, and acclaim delightedly those who cultivate prajna. Well-Appearing One, this is how great bodhisattvas dwell peacefully in giving paramita and encourage various sentient beings to cultivate prajna, allowing them to gain superior benefits, happiness, and happiness.

"Furthermore, Well-Appearing One, when dwelling peacefully in giving paramita, great bodhisattvas not only practice giving, pure precept, forbearance, diligence, meditation, and prajna paramitas themselves, but also encourage others to practice giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. Seeing many sentient beings reincarnate in various destinies, suffering severely and endlessly. To relieve them, the great bodhisattvas offer them living supplies and then expediently teach them the flawless dharmas beyond the world, so they become free from birth and death. After receiving the supplies with no more worries, the sentient beings are courageous enough and determined to dwell in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. They cultivate the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path and dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They also cultivate the four meditations, four

immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the dharani gates and samadhi gates; the liberation gates of emptiness, formlessness, and nonaspiration; the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. These sentient beings thus become liberated from birth and death because of being absorbed by the flawless dharmas beyond the world.

"Well-Appearing One, as great bodhisattvas dwell peacefully in giving paramita, they not only practice various superior flawless dharmas themselves but also encourage others to practice various superior flawless dharmas. They praise publicly and promulgate the right way of practicing superior flawless dharmas and admire and acclaim delightedly those who practice the superior flawless dharmas. Well-Appearing One, this is how great bodhisattvas dwell peacefully in giving paramita and absorb sentient beings by means of flawless dharmas, allowing them to be relieved from birth and death and gain superior benefits and happiness."

(The Buddha concluded the amazing jobs great bodhisattvas undertake to practice various flawless dharmas themselves based on giving and assist sentient beings to become liberated from birth and death and gain superior benefits.)

Fascicle 393

Chapter 71

Assisting Sentient Beings to Mature

Section 4

(In the First Assembly)

"Furthermore, Well-Appearing One, when great bodhisattvas dwell peacefully in giving paramita and see that various sentient beings have nothing to rely on; they suffer and worry because they are in short of living supplies. The bodhisattvas have deep pity on them and say, 'You may rely on me. I will assist you to get rid of suffering and give you whatever you need: food, drinks, clothing, bedding, vehicles, houses, fragrances, flowers, servants, treasures, music and entertainment, lamps, instruments, medicines, and other living supplies. Do not hesitate to say what you need. I will let you live in peace and happiness for a very long time. You may take whatever you need from me because they all belong to you. Why? I have collected properties and materials for a long time only for the sake of bringing you benefits and happiness, so please enjoy them, and after that, you will cultivate virtuous dharmas and practice giving to others, assist them to cultivate virtuous dharmas as you do. You will assist them to cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; dwell peacefully in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; cultivate the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; and dwell peacefully in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. You will also guide them to cultivate the four

meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentration in sequence, and ten universal contemplations; the dharani gates and samadhi gates; the liberation gates of emptiness, formlessness, and nonaspiration; the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.'

"Well-Appearing One, after teaching sentient beings in this way, the great bodhisattvas will further encourage them to cultivate and learn the flawless dharmas to realize and attain stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, or let them enter the stage of bodhisattva and realize and attain the unsurpassed, perfect, and universal bodhi that they pursue.

"Well-Appearing One, this is how great bodhisattvas cultivate giving paramita and expediently and skillfully assist sentient beings to mature, so that the sentient beings will be liberated from the birth and death in inferior destinies and attain the nirvana of the three vehicles in accord with individual differences."

(The Buddha taught how great bodhisattvas teach sentient beings to cultivate various holy dharmas after offering them living supplies to relievie their worries by. The great bodhisattvas further encourage these sentient beings to help other sentient beings.)

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, how do great bodhisattvas cultivate pure-precept paramita and other great bodhi paths to expediently and skillfully assist sentient beings to mature?"

The Buddha replied to Well-Appearing One, "As great bodhisattvas cultivate pure-precept paramita expediently and skillfully and find that sentient beings worry and cannot

cultivate virtuous dharmas because they lack living supplies. The great bodhisattvas have deep pity on them and say, ‘If you cannot cultivate virtuous dharmas because of the shortage of living supplies, I will give you all you need: drinks, food, clothing, bedding, and other necessities. So, do not worry; you should cultivate and learn giving and other virtuous karmas.’

“Well-Appearing One, the generous great bodhisattvas do not care about their own lives and properties. When dwelling peacefully in pure-precept paramita to absorb sentient beings according to individual differences, the great bodhisattvas will guide the greedy and stingy ones to cultivate giving. They will guide precept violators to cultivate pure precept, practice the path of the ten virtuous karmas, dwell in laws and good demeanor, and stay away from impurity and attachment. They will teach angry ones to cultivate patience and forbearance and stay calm when they are slandered, scolded, and harmed. They will teach lazy ones to cultivate virtuous dharmas diligently and earnestly as if putting out a fire on head. They will teach those with restless minds to cultivate meditation while ignorant ones to cultivate wisdom. They will teach those attached to dharmas to contemplate the emptiness of all dharmas. They will teach those without enlightenment to cultivate the thirty-seven factors for enlightenment; those unable to contemplate correctly to contemplate the four noble truths; those without the four meditations, immeasurable minds, and formless concentrations to cultivate the four meditations and so forth; those without the liberations, vexation-overcoming meditations, samapatti, and universal contemplations to cultivate them; those who have not attained the dharani gates and samadhi gates to attain them quickly; those who have not attained the liberation gates of emptiness, formlessness, and nonaspiration to cultivate and realize them; those who have not yet entered the stage of bodhisattva to achieve quickly; those who have not attained the five eyes and six supernatural powers to cultivate and achieve them step by step; those who have not attained the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha’s wisdom and power to cultivate and achieve them step by step; those who have not attained staying in correct mindfulness and dwelling in equanimity at all times to cultivate and achieve them step by step; those who have not attained the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena to cultivate and achieve them step by step. Well-Appearing One, these great bodhisattvas dwell peacefully in

pure-precept paramita, expediently and skillfully assist sentient beings to mature, and let them get rid of the suffering in various destinies and attain stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, or the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, this is how great bodhisattvas cultivate pure-precept paramita, expediently and skillfully assist sentient beings to mature to liberate them from inferior destinies in birth and death and attain the nirvana of three vehicles in accord with individual differences.

(The Buddha taught Well-Appearing One how great bodhisattvas dwell in pure-precept paramita to teach and guide sentient beings expediently to cultivate various holy dharmas according to individual characteristics.)

"You must know, Well-Appearing One, some great bodhisattvas cultivate the four paramitas and the other great bodhi paths, expediently and skillfully assist sentient beings to mature with all virtuous actions, allow them to get rid of inferior destinies in birth and death and realize and attain tranquility, extinction, peace, and happiness of the voice-hearer bodhi, self-enlightenment bodhi, or the unsurpassed, perfect, and universal bodhi, so that these sentient beings are able to benefit other sentient beings by bringing them peace and happiness in endless future."

(The Buddha concluded the chapter "Assisting Sentient Beings to Mature.")

## Chapter 72

## Dignifying and Purifying Buddha Lands

### Section 1

### (In the First Assembly)

At that time, the long-lived sage Well-Appearing One thought, “What dharma is named great bodhisattva path? Are all great bodhisattvas dwelling peacefully in this path able to put on various armors of great merits and virtues and bring benefits and happiness to all sentient beings?”

The Buddha knew what Well-Appearing One had in his mind, so said to him, “You must know, Well-Appearing One, giving paramita is the path for great bodhisattvas, and pure precept, forbearance, diligence, meditation, and prajna paramitas are also the paths for great bodhisattvas. The four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are the paths for great bodhisattvas. Internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are the paths for great bodhisattvas. The noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are the paths for great bodhisattvas. The four meditations, four immeasurable minds, and four formless concentrations are the paths for great bodhisattvas. The eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are the paths for great bodhisattvas. All dharani gates and all samadhi gates are the paths for great bodhisattvas. The liberation gates of emptiness, formlessness, and nonaspiration are the paths for great bodhisattvas. The stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are the paths for great bodhisattvas. The five eyes and six supernatural powers are the paths for great bodhisattvas. The Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha’s wisdom and power are the paths for great bodhisattvas. Staying in correct mindfulness and dwelling in equanimity at all times are the paths

for great bodhisattvas. The perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are the paths for great bodhisattvas. Well-Appearing One, in summary, all dharmas are the paths for great bodhisattvas."

(The Buddha explained for Well-Appearing One what great bodhisattva path refers to.)

"Well-Appearing One, what do you think about this? Are there the dharmas that great bodhisattvas do not need to learn? Can great bodhisattvas attain the unsurpassed, perfect, and universal bodhi without learning such dharmas?"

Well-Appearing One replied, "No, World-Honored One. No, Well-Gone One."

The Buddha said, "It is as you say, Well-Appearing One, no dharma that great bodhisattvas do not need to learn. If there is one dharma that great bodhisattvas do not learn, they will not be able to attain the unsurpassed, perfect, and universal bodhi. Why? Great bodhisattvas should learn all dharmas to attain the perfect knowledge of all perfect knowledge."

(The Buddha said that great bodhisattvas should learn all dharmas to attain the perfect knowledge of all knowledge.)

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, if the self-nature of all dharmas is empty, how do great bodhisattvas learn all dharmas? Does World-Honored One make nonsensical arguments in the dharmas without nonsensical arguments when he distinguishes between this dharma and that dharma, between this cause and that cause, between this purposes and that purpose, between dharmas of the world and dharmas beyond the world, between flawed dharmas and flawless dharmas, between conditioned dharmas and unconditioned dharmas, and among the dharmas for ordinary sentient beings, stream-enterers, once-returners, nonreturners, arhats, self-enlightened ones, bodhisattvas, and Thus-Comers?"

The Buddha replied to Well-Appearing One, "As you say, the self-nature of all dharmas is empty. Well-Appearing One, if the self-nature of all dharmas were not empty, then no great bodhisattva would attain the unsurpassed, perfect, and universal bodhi. Well-Appearing One, because the self-nature of all dharmas is empty, great bodhisattvas are able to attain the unsurpassed, perfect, and universal bodhi."

(The Buddha taught that because the self-nature of all dharmas is empty, great bodhisattvas are able to attain the unsurpassed, perfect, and universal bodhi.)

"Well-Appearing One, as to the questions you raised, 'If the self-nature of all dharmas is empty, how will great bodhisattvas learn all dharmas? Does the World-Honored One make nonsensical arguments in the dharmas without nonsensical arguments when he distinguishes between this dharma and that dharma, this cause and that cause, this purpose and that purpose, the dharmas of the world and the dharmas beyond the world, and the dharmas for bodhisattvas and the dharmas for Thus-Comers?' Well-Appearing One, I will say that, if sentient beings know that the self-nature of all dharmas is empty, great bodhisattvas will not learn all dharmas, realize and attain the unsurpassed, perfect, and universal bodhi, and teach and well establish sentient beings. Because sentient beings do not know that the self-nature of all dharmas is empty, great bodhisattvas must learn all dharmas, realize and attain the unsurpassed, perfect, and universal bodhi, and teach and well establish sentient beings.

"Well-Appearing One, in the initial stage of cultivating and learning the bodhisattva path, great bodhisattvas should contemplate and investigate carefully, 'The self-nature of all dharmas is unattainable, and dharmas are caused by attachment and provisional combination. I should contemplate the self-nature of all dharmas as empty in the final analysis, to which I should not be attached. I should not be attached to matter, feeling, thinking, action, and consciousness; the eye, ear, nose, tongue, body, and conscious spheres; the sight, sound, smell, taste, touch, and mental-image spheres; the eye, ear, nose, tongue, body, and conscious realms; the sight, sound, smell, taste, touch, and mental-image realms; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; the eye, ear, nose, tongue, body, and conscious contacts; the feelings produced by eye, ear, nose, tongue, body, and conscious contacts; the earth, water, fire, wind, space, and consciousness realms. I should not be attached to the cause and condition, consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes; the dharmas caused by conditions; ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset. I should not be attached to giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness,

emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. I should not be attached to the four bases of mindfulness, four correct mindfulness, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the dharani gates and samadhi gates; the liberation gates of emptiness, formlessness, and nonaspiration; the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. I should not be attached to the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi; all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas. Why? It is because the self-nature of all dharmas is empty; empty nature should not be attached to empty nature. As in emptiness, empty nature is unattainable, how can we say that empty nature can be attached to emptiness?' Well-Appearing One, when contemplating all dharmas in this way, great bodhisattvas will learn all dharmas consistently and tirelessly without being attached to various dharma natures."

(The Buddha taught that great bodhisattvas should contemplate the self-nature of all dharmas as empty to get rid of attachment to dharmas.)

"Well-Appearing One, as great bodhisattvas dwell in this learning to contemplate different mental images of sentient beings and carefully investigate where their minds go, the

great bodhisattvas will accurately realize that sentient beings' minds are bound by delusions. At that time, great bodhisattvas think, 'Although their minds are bound by delusions, it will not be difficult for me to liberate their minds.'

"Well-Appearing One, after having this thought, the great bodhisattvas will dwell peacefully in prajna paramita and teach sentient beings expediently and skillfully, 'You should from now on stay far away from delusions and enter onto the correct path to cultivate various virtuous actions.'

"The great bodhisattvas will further say, 'Now you should practice giving paramita so that you will not be short of living supplies, but you should not be arrogant and lazy. Why? Nothing is real and solid. In addition, you should also practice pure precept, forbearance, diligence, meditation, and prajna paramitas, but you should not be arrogant and lazy. Why? It is because none of them is real and solid.

"'Now you should practice internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, but you should not be arrogant and lazy. Why? It is because none of them is real and solid.

"'Now you should practice the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, but you should not be arrogant and lazy. Why? It is because none of them is real and solid.

"'Now you should practice the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, but you should not be arrogant and lazy. Why? It is because none of them is real and solid.

“‘Now you should practice the four meditations, four immeasurable minds, and four formless concentrations, but you should not be arrogant and lazy. Why? It is because none of them is real and solid.

“‘Now you should practice the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, but you should not be arrogant and lazy. Why? It is because none of them is real and solid.

“‘Now you should practice the dharani gates and samadhi gates, but you should be arrogant and lazy. Why? It is because none of them is real and solid.

“‘Now you should practice the liberation gates of emptiness, formlessness, and nonaspiration, but you should be arrogant and lazy. Why? It is because none of them is real and solid.

“‘Now you should practice the stages of ecstasy, freedom from defilement, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud, but you should be arrogant and lazy. Why? It is because none of them is real and solid.

“‘Now you should practice the five eyes and six supernatural powers, but you should not be arrogant and lazy. Why? It is because none of them is real and solid.

“‘Now you should practice the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha’s wisdom and power, but you should not be arrogant and lazy. Why? It is because none of them is real and solid.

“‘Now you should practice staying in correct mindfulness and dwelling in equanimity at all times, but you should not be arrogant and lazy. Why? It is because none of them is real and solid.

“‘Now you should practice the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, but you should not be arrogant and lazy. Why? It is because none of them is real and solid.

“‘Now you should practice the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi, but you should not be arrogant and lazy. Why? It is because none of them is real and solid.

“‘Now you should practice all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi, but you should not be arrogant and lazy. Why? It is because none of them is real and solid.’

(The Buddha instructed that great bodhisattvas would teach sentient beings to practice all dharmas without becoming arrogant and lazy as none of the dharmas is real and solid.)

“Well-Appearing One, when dwelling peacefully in prajna paramita and teaching and giving cautions to sentient beings expediently and skillfully, the great bodhisattvas should practice the bodhi path without attachment. Why? One should not be attached to the nature of all dharmas as the one with attachment and the dharmas to which one is attached are without self-nature. It is because the self-nature of all dharmas is empty.

“Therefore, Well-Appearing One, when cultivating the bodhi path, the great bodhisattvas should not dwell in dharmas. They will adopt nondwelling as skillful means to practice giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; they will not dwell in them. Why? It is because the self-nature, the practitioners, and the phenomena of the practice are all empty.

“As great bodhisattvas practice internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, they will not dwell in them. Why? It is because the self-nature, the practitioners, and the phenomena of the practice are all empty.

“As great bodhisattvas practice the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold

path, they will not dwell in them. Why? It is because the self-nature, the practitioners, and the phenomena of the practice are all empty.

"As great bodhisattvas practice the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they will not dwell in them. Why? It is because the self-nature, the practitioners, and the phenomena of the practice are all empty.

"As great bodhisattvas practice the four meditations, four immeasurable minds, and four formless concentrations, they will not dwell in them. Why? It is because the self-nature, the practitioners, and the phenomena of the practice are all empty.

"As great bodhisattvas practice the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they will not dwell in them. Why? It is because the self-nature, the practitioners, and the phenomena of the practice are all empty.

"As great bodhisattvas will practice the dharani gates and samadhi gates, they will not dwell in them. Why? It is because the self-nature, the practitioners, and the phenomena of the practice are all empty.

"As great bodhisattvas practice the liberation gates of emptiness, formlessness, and nonaspiration, they will not dwell in them. Why? It is because the self-nature, the practitioners, and the phenomena of the practice are all empty.

"As great bodhisattvas practice the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud, they will not dwell in them. Why? It is because the self-nature, the practitioners, and the phenomena of the practice are all empty.

"As great bodhisattvas practice the five eyes and six supernatural powers, they will not dwell in them. Why? It is because the self-nature, the practitioners, and the phenomena of the practice are all empty.

"As great bodhisattvas practice the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power, they will not dwell in them. Why? It is because the self-nature, the practitioners, and the phenomena of the practice are all empty.

"As great bodhisattvas practice staying in correct mindfulness and dwelling in equanimity at all times, they will not dwell in them. Why? It is because the self-nature, the practitioners, and the phenomena of the practice are all empty.

"As great bodhisattvas practice the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, they will not dwell in them. Why? It is because the self-nature, the practitioners, and the phenomena of the practice are all empty.

"As great bodhisattvas practice the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi, they will not dwell in them. Why? It is because the self-nature, the practitioners, and the phenomena of the practice are all empty.

"As great bodhisattvas will practice all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas, they will not dwell in them. Why? It is because the self-nature, the practitioners, and the phenomena of the practice are all empty.

"Well-Appearing One, the great bodhisattvas are capable of attaining the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi, but they do not dwell in them."

(The Buddha taught Well-Appearing One that great bodhisattvas should practice various superior holy dharmas but will not dwell in them. It is because the self-nature, the practitioners, and the phenomena of the practice are all empty. They can attain various effects of paths but do not dwell in them. In the next paragraphs the Buddha explained why.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, why are great bodhisattvas capable of attaining the stream-entry effect, once-

return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi but will not dwell in them?”

The Buddha replied to Well-Appearing One, “It is based on two causes and conditions that the great bodhisattvas do not dwell in the stream-entry effect, once-return effect, no-return effect, arhat effect, and self-enlightenment bodhi although they are able to attain them. What are the two causes and conditions? One is that these effects do not have self-nature; those who dwell and where they dwell are unattainable. The other is that the great bodhisattvas are not satisfied if they reside in these stages after achieving them. They always think that they certainly can attain the stream-entry effect but should not reside in it. They believe that they certainly can attain the once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi but should not reside in them. Why? Since the time they aspired to the unsurpassed, perfect, and universal bodhi, they have never had any thought other than the pursuit of the unsurpassed, perfect, and universal bodhi. As they know that they can attain the unsurpassed, perfect, and universal bodhi, why should they reside in the effects other than the unsurpassed one?

“Well-Appearing One, since the time aspiring to the bodhi until entering onto the bodhisattva path of nonarising, the great bodhisattvas have never had any thought other than the pursuit of the unsurpassed, perfect, and universal bodhi. Well-Appearing One, since the time of attaining the first stage of bodhisattva until attaining the tenth stage of bodhisattva, the great bodhisattvas have never had any thought other than the pursuit of the unsurpassed, perfect, and universal bodhi. Well-Appearing One, they have been wholeheartedly dedicated to the pursuit of the unsurpassed, perfect, and universal bodhi. They have never had their minds taken away from this objective, and the karmas of their body, speech, and mind are always in accord with the bodhi mind. Well-Appearing One, the great bodhisattvas thus have dwelled in the bodhi mind, initiated the bodhi path, and are not disturbed by other effects.”

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, as all dharmas are without arising, why do great bodhisattvas initiate the bodhi path?”

The Buddha replied, “All dharmas are without arising, and the ones without making and aspiration know that all dharmas do not arise.”

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, is it true that whether the Thus-Comer appears in the world or not, the dharma realm of all dharmas is as it has always been?”

The Buddha replied, “Yes, Well-Appearing One. Whether the Thus-Comer appears in the world or not, the dharma realm of all dharmas is as it has always been. But sentient beings do not understand this truth, great bodhisattvas thus initiate the bodhi path to benefit sentient beings by relieving them from the suffering in birth and death.”

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, do great bodhisattvas attain the bodhi through the path of arising?”

The Buddha replied, “No.”

“World-Honored One, do they attain the bodhi through the path of nonarising?”

The Buddha replied, “No.”

“World-Honored One, do they attain the bodhi through the path of arising and nonarising?”

The Buddha replied, “No.”

“World-Honored One, do they attain the bodhi neither through the path of arising nor through the path of nonarising?”

The Buddha replied, “No.”

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, then how will great bodhisattvas attain the bodhi?”

The Buddha replied to Well-Appearing One, “They do not attain the bodhi through path or nonpath. Why? Well-Appearing One, the bodhi is the path, and the path is the bodhi.”

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if the bodhi is the path and the path is the bodhi, will great bodhisattvas also attain the bodhi when they attain the bodhi path? If this is the case, then why do the Thus-Comers, Ones Worthy of

Offerings, Perfectly and Universally Enlightened Ones teach great bodhisattvas to cultivate and realize the thirty-two perfect major marks and eighty distinguishing minor features, the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, eighteen differentive features of Buddha's wisdom and power, and so forth, and other immeasurable Buddha dharmas?"

The Buddha said to Well-Appearing One, "What do you think about this? Does the Buddha attain the bodhi?"

Well-Appearing One replied, "No, World-Honored One. No, Well-Gone One. World-Honored One, the Buddha is the bodhi and the bodhi is the Buddha, so it is unreasonable to say that the Buddha attains the bodhi."

The Buddha said, "It is as you say, Well-Appearing One. Regarding your question, 'Will great bodhisattvas also attain the bodhi when they attain the bodhi path?' Well-Appearing One, as great bodhisattvas have not yet fulfilled the cultivation of the bodhi path, how can we say that they have attained the bodhi?

"Well-Appearing One, as great bodhisattvas have fulfilled giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the dharani gates and samadhi gates; the liberation gates of emptiness, formlessness, and nonaspiration; the stages of ecstasy, freedom from defilement, emitting light, flaming wisdom,

being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power; the thirty-two perfect major marks and eighty distinguishing minor features; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; all great bodhisattva actions; the contemplation and investigation of the twelve chains of dependent arising from both opposite directions; the free supernatural powers of bodhisattva; the superior samatha and vipasyana; the nourishments of all virtues, merits, and wisdom; the task of assisting sentient beings to mature and dignifying and purifying Buddha lands; and other immeasurable and boundless incredible exquisite Buddha dharmas, then they further terminate permanently the hindrances caused by vexations and incomplete knowledge, the seeds of vexations, and the enduring disposition through an instantaneous awakening to the exquisite wisdom correspondent with diamond-like concentration, they thus will be named the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One. At that time, they will attain great freedom in all dharmas and bring benefits, peace, and happiness to all sentient beings in endless future.

(As to Well-Appearing One's question how great bodhisattvas attain the bodhi when they achieve bodhi path, the Buddha taught that great bodhisattvas should fulfill various superior holy dharmas of the bodhi path before they could attain the bodhi. The Buddha described how great bodhisattvas went through the process of fulfilling all bodhisattva actions to become a Thus-Comer.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how do great bodhisattvas dignify and purify Buddha lands?"

The Buddha replied to Well-Appearing One, "Since the time aspiring to the bodhi until finally achieving the ultimate cultivation, great bodhisattva should always purify their own heavy bondages in body, speech, and mind and further purify others' heavy bondages in body, speech,

and mind. As they have purified their own and others' three kinds of heavy bondages, they are able to dignify and purify Buddha lands that they pursue."

(The Buddha taught Well-Appearing One how great bodhisattvas dignify and purify Buddha lands.)

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, what are the heavy bondages of great bodhisattvas in body, speech, and mind?"

The Buddha replied to Well-Appearing One, "The negative karmas of the body such as killing, stealing, and adultery are named the heavy bondages of great bodhisattvas in body. The negative karmas of the language such as lying and speaking divisive words, rude and vicious words, and filthy words are named the heavy bondages of great bodhisattvas in speech. The negative karmas of the mind such as greed, anger, and incorrect views are named the heavy bondages of great bodhisattvas in mind."

(The Buddha explained what the heavy bondages of great bodhisattvas in body, speech, and mind are in this and following paragraphs.)

"Furthermore, Well-Appearing One, if great bodhisattvas have impure aggregates of precept, concentration, wisdom, liberation, and the knowledge and views of liberation, they are also named having heavy bondages.

"Furthermore, Well-Appearing One, if great bodhisattvas have the minds of greed, precept violation, hatred and anger, laziness, restlessness, and knowledge abuse, they are also named having heavy bondages.

"Furthermore, Well-Appearing One, if great bodhisattvas stay far away from the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, they are also named having heavy bondages.

"Furthermore, Well-Appearing One, if great bodhisattvas stay far away from internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of

deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, they are also named having heavy bondages.

"Furthermore, Well-Appearing One, if great bodhisattvas stay away from the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they are also named having heavy bondages.

"Furthermore, Well-Appearing One, if great bodhisattvas stay far away from the four meditations, four immeasurable minds, and four formless concentrations, they are also named having heavy bondages.

"Furthermore, Well-Appearing One, if great bodhisattvas stay far away from the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they are also named having heavy bondages.

"Furthermore, Well-Appearing One, if great bodhisattvas stay far away from the dharani gates and samadhi gates, they are also named having heavy bondages.

"Furthermore, Well-Appearing One, if great bodhisattvas stay far away from the liberation gates of emptiness, formlessness, and nonaspiration, they are also named having heavy bondages.

"Furthermore, Well-Appearing One, if great bodhisattvas stay far away from the stages of bodhisattvas, they are also named having heavy bondages.

"Furthermore, Well-Appearing One, if great bodhisattvas stay far away from the five eyes and six supernatural powers, they are also named having heavy bondages.

"Furthermore, Well-Appearing One, if great bodhisattvas stay far away from the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power, they are also named having heavy bondages.

“Furthermore, Well-Appearing One, if great bodhisattvas stay far away from staying in correct mindfulness and dwelling in equanimity at all times, they are also named having heavy bondages.

“Furthermore, Well-Appearing One, if great bodhisattvas stay far away from the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, they are also named having heavy bondages.

“Furthermore, Well-Appearing One, if great bodhisattvas stay far away from all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas, they are also named having heavy bondages.

“Furthermore, Well-Appearing One, if great bodhisattvas are obsessed with the craving for realizing the stream-entry effect, once-return effect, nonreturn effect, arhat effect, or self-enlightenment bodhi, they are also named having heavy bondages.

“Furthermore, Well-Appearing One, as great bodhisattvas initiate a thought of matter, feeling, thinking, action, and consciousness, they are named having heavy bondages. As they initiate a thought of the eye, ear, nose, tongue, body, and conscious spheres, they are named having heavy bondages. As they initiate a thought of the sight, sound, smell, taste, touch, and mental-image spheres, they are named having heavy bondages. As they initiate a thought of the eye, ear, nose, tongue, body, and conscious realms, they are named having heavy bondages. As they initiate a thought of the sight, sound, smell, taste, touch, and mental-image realms, they are named having heavy bondages. As they initiate a thought of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, they are named having heavy bondages. As they initiate a thought of the eye, ear, nose, tongue, body, and conscious contacts, they are named having heavy bondages. As they initiate a thought of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts, they are named having heavy bondages. As they initiate a thought of the earth, water, fire, wind, space, and consciousness realms, they are named having heavy bondages. As they initiate a thought of the cause and condition, consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes, they are named having heavy bondages. As they initiate a thought of the dharmas caused by conditions, they are named having heavy bondages.

As they initiate a thought of ignorance, action, consciousness, name and condition, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset, they are named having heavy bondages. As they initiate a thought of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, they are named having heavy bondages. As they initiate a thought of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, they are named having heavy bondages. As they initiate a thought of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, they are named having heavy bondages. As they initiate a thought of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they are named having heavy bondages. As they initiate a thought of the four meditations, four immeasurable minds, and four formless concentrations, they are named having heavy bondages. As they initiate a thought of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they are named having heavy bondages. As they initiate a thought of the liberation gates of emptiness, formlessness, and nonaspiration, they are named having heavy bondages. As they initiate a thought of the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud, they are named having heavy bondages. As they initiate a thought of the five eyes and six supernatural powers, they are named having heavy bondages. As they initiate a thought of the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha’s wisdom and power, they are named having heavy bondages. As they initiate a thought of the thirty-two perfect major marks and eight distinguishing minor features, they are named having heavy bondages. As they initiate a thought of staying in correct mindfulness and dwelling in equanimity at all times, they are named having

heavy bondages. As they initiate a thought of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, they are named having heavy bondages. As they initiate a thought of the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi, they are named having heavy bondages. As they initiate a thought of all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas, they are named having heavy bondages. As they initiate a thought of hells, animals, ghosts, heaven beings, human beings, men, and women, they are named having heavy bondages. As they initiate a thought of the realm of desire, form, or formlessness; the virtuous, not virtuous, or neutral dharmas; the dharmas of the world or beyond the world; the flawed or flawless dharmas; and the conditioned or unconditioned dharmas, they are also named having heavy bondages.

"Well-Appearing One, all these immeasurable and boundless dharmas caused by differentiations and delusions of the individuals in reincarnation, their karmas of the body, speech, and mind, as well as other invulnerable dharmas are all named heavy bandages.

"Well-Appearing One, as staying far away from all these heavy bondages, the great bodhisattvas not only practice giving paramita themselves but also teach others to do so. They give sentient beings whatever they need, including food, drinks, clothing, vehicles, houses, servants, guards, flowers and fragrances, useful instruments, banners and canopies, music and entertainments, beds, bedding, lamps, chairs, and other supplies, whenever and wherever. They not only practice giving themselves but also encourage others to practice giving in this way. After practicing giving, they further transfer the virtuous roots thus derived along with all sentient beings equally toward dignifying and purifying Buddha lands that they pursue to bring benefits and happiness to the sentient beings quickly.

"Well-Appearing One, these great bodhisattvas not only practice pure-precept paramita themselves, but also teach others to do so. They not only practice forbearance, diligence, meditation, and prajna paramitas themselves, but also teach others to do so. After doing all these things, they further transfer the virtuous roots thus derived along with sentient beings equally toward dignifying and purifying Buddha lands that they pursue to bring benefits and happiness to sentient beings quickly."

(The Buddha taught how great bodhisattvas stay far away from heavy bondages, further practice the six paramitas and teach others to practice the six paramitas, and transfer the virtuous roots thus derived along with all sentient beings equally toward dignifying and purifying Buddha lands to benefit sentient beings.)

Fascicle 394

Chapter 72

Dignifying and Purifying Buddha Lands

Section 2

(In the First Assembly)

"Furthermore, Well-Appearing One, a great bodhisattva used supernatural aspiration power to fill the entire large threefold thousand-world with exquisite seven treasures and made them as offerings to the Buddha, the dharma, and the sangha. After making the offerings, the bodhisattva joyfully made a great vow, 'I swear to transfer the virtuous roots that I have planted along with sentient beings equally toward dignifying and purifying the Buddha land that I am pursuing, so that my land will be filled with pretty seven treasures, and all sentient beings will enjoy them freely without contamination and attachment.'

"Furthermore, Well-Appearing One, a great bodhisattva used supernatural aspiration power to play immeasurable wonderful heavenly and human music and made it as an offering to the triple gem and the Buddha pagodas. After making the offering, the bodhisattva joyfully made a great vow, 'I swear to transfer the virtuous roots that I have planted along with sentient beings equally toward dignifying and purifying the Buddha land that I am pursuing, so that in my land the wonderful music is always played, and all sentient beings listening to it will feel enjoyable in body and mind without contamination and attachment.'

"Furthermore, Well-Appearing One, a great bodhisattva used supernatural aspiration power to fill entire large threefold thousand-world with various wonderful fragrant heavenly flowers as offerings to the triple gem and Buddha pagodas. After making the offerings, the bodhisattva delightedly made a great vow, 'I swear to transfer the virtuous roots that I have planted along with sentient beings equally toward dignifying and purifying the Buddha land that I am pursuing, so that my land will always be filled with such wonderful fragrant flowers, and

the sentient beings will enjoy them and feel joyful in body and mind without contamination and attachment.'

"Furthermore, Well-Appearing One, a great bodhisattva used supernatural aspiration power to make hundreds of most delicious food as offerings to the Buddhas, self-enlightened ones, voice-hearers, and great bodhisattvas. After making the offerings, the great bodhisattva delightedly made a great vow, 'I swear to transfer the virtuous roots that I have planted along with sentient beings equally toward dignifying and purifying the Buddha Land that I am pursuing, so that when I attain the unsurpassed, perfect, and universal bodhi, my land will be filled with hundreds of delicious food, various sentient beings will enjoy them and feel joyful in body and mind without contamination and attachment.'

"Furthermore, Well-Appearing One, a great bodhisattva used supernatural aspiration power to prepare varied most extraordinary spreading fragrances and fine, soft clothing in heavens and human world as offerings to the Buddhas, self-enlightened ones, voice-hearers, great bodhisattvas, and the dharma and Buddha pagodas. After making the offerings, the bodhisattva delightedly made a great vow, 'I swear to transfer the virtuous roots that I have planted along with sentient beings equally toward dignifying and purifying the Buddha land that I am pursuing, so that when I attain the unsurpassed, perfect, and universal bodhi, the sentient beings in my land will always enjoy the clothing and fragrances freely without contamination and attachment.'

"Furthermore, Well-Appearing One, a great bodhisattva used supernatural aspiration power to make the most exquisite feelings of sight, sound, smell, taste, and touch in heavens and human world as offerings to the Buddhas, Buddha pagodas, self-enlightened ones, voice-hearers, bodhisattvas, and the rest of sentient beings. After making the offerings, the bodhisattva delightedly made a great vow, 'I swear to transfer the virtuous roots I have planted along with sentient beings equally toward dignifying and purifying the Buddha land that I am pursuing, so that when I attain the unsurpassed, perfect, and universal bodhi, the sentient beings in my land will be able to enjoy the most exquisite feelings of sight, sound, smell, taste, and touch freely without contamination and attachment.'"

(The Buddha said that great bodhisattvas use supernatural aspiration power to make various wonderful things as offerings to the triple gem, the holy ones, and the rest of sentient beings and make vows to transfer the virtuous roots thus derived along with sentient beings equally toward dignifying and purifying Buddha lands, so that when they attain the unsurpassed bodhi, all sentient beings in their Buddha lands will enjoy happiness without contamination and attachment.)

"Furthermore, Well-Appearing One, some great bodhisattvas have cultivated prajna paramita and vowed to work bravely and assiduously. They not only dwell in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature themselves, but also encourage others to dwell in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. After doing this, the bodhisattvas swear, 'When I attain the unsurpassed, perfect, and universal bodhi, the sentient beings in my land will not be far away from internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature.'

"Furthermore, Well-Appearing One, some great bodhisattvas have cultivated prajna paramita and vowed to work bravely and assiduously. They not only cultivate the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path themselves, but also encourage others to cultivate the four correct endeavors, four bases of power, and so forth, and noble eightfold path. After doing this, they further swear, 'When I attain the unsurpassed, perfect, and universal bodhi, the sentient beings in my land will not be far away from the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path.'

"Furthermore, Well-Appearing One, some great bodhisattvas have cultivated prajna paramita and vowed to work bravely and assiduously. They not only dwell in the noble truths of

suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering themselves, but also encourage others to dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. After doing this, they further swear, ‘When I attain the unsurpassed, perfect, and universal bodhi, the sentient beings in my land will not be far away from the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.’

“Furthermore, Well-Appearing One, some great bodhisattvas have cultivated prajna paramita and vowed to work bravely and assiduously. They not only cultivate the four meditations, four immeasurable minds, and four formless concentrations themselves, but also encourage others to cultivate the four meditations, four immeasurable minds, and four formless concentrations. After doing this, they further swear, ‘When I attain the unsurpassed, perfect, and universal bodhi, the sentient beings in my land will not be far away from the four meditations, four immeasurable minds, and four formless concentrations.’

“Furthermore, Well-Appearing One, some great bodhisattvas have cultivated prajna paramita and vowed to work bravely and assiduously. They not only cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations themselves, but also encourage others to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. After doing this, they further swear, ‘When I attain the unsurpassed, perfect, and universal enlightenment, the sentient beings in my land will not be far away from the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations.’

“Furthermore, Well-Appearing One, some great bodhisattvas have cultivated prajna paramita and vowed to work bravely and assiduously. They not only cultivate the dharani gates and samadhi gates themselves but also encourage others to cultivate the dharani gates and samadhi gates. After doing this, they further swear, ‘When I attain the unsurpassed, perfect, and universal enlightenment, the sentient beings in my land will not be far away from the dharani gates and samadhi gates.’

"Furthermore, Well-Appearing One, some great bodhisattvas have cultivated prajna paramita and vowed to work bravely and assiduously. They not only cultivate the liberation gates of emptiness, formlessness, and nonaspiration themselves, but also encourage others to cultivate the liberation gates of emptiness, formlessness, and nonaspiration. After doing this, they further swear, 'When I attain the unsurpassed, perfect, and universal enlightenment, the sentient beings in my land will not be far away from the liberation gates of emptiness, formlessness, and nonaspiration.'

"Furthermore, Well-Appearing One, some great bodhisattvas have cultivated prajna paramita and vowed to work bravely and assiduously. They not only cultivate the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud themselves, but also encourage others to cultivate the stage of ecstasy, stage of freedom from defilements, and so forth, and the stage of dharma cloud. After doing this, they further swear, 'When I attain the unsurpassed, perfect, and universal enlightenment, the sentient beings in my land will not be far away from the stage of ecstasy, stage of freedom from defilements, and so forth, and the stage of dharma cloud.'

"Furthermore, Well-Appearing One, some great bodhisattvas have cultivated prajna paramita and vowed to work bravely and assiduously. They not only cultivate the five eyes and six supernatural powers themselves but also encourage others to cultivate the five eyes and six supernatural powers. After doing this, they further make swear, 'When I attain the unsurpassed, perfect, and universal enlightenment, the sentient beings in my land will not be far away from the five eyes and the six supernatural powers.'

"Furthermore, Well-Appearing One, some great bodhisattvas have cultivated prajna paramita and vowed to work bravely and assiduously. They not only cultivate the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power themselves but also encourage others to cultivate the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen differentive features of Buddha's wisdom and power. After doing this, they further swear, 'When I attain the unsurpassed, perfect, and universal

enlightenment, the sentient beings in my land will not be far away from the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen differentive features of Buddha's wisdom and power.'

"Furthermore, Well-Appearing One, some great bodhisattvas have cultivated prajna paramita and vowed to work bravely and assiduously. They will not only cultivate the thirty-two perfect major marks and the eighty distinguishing minor features themselves but also encourage others to cultivate the thirty-two perfect major marks and the eighty distinguishing minor features. After doing this, they further swear, 'When I attain the unsurpassed, perfect, and universal enlightenment, the sentient beings in my land will not be far away from the thirty-two perfect major marks and the eighty distinguishing minor features.'

"Furthermore, Well-Appearing One, some great bodhisattvas have cultivated prajna paramita and vowed to work bravely and assiduously. They not only stay in correct mindfulness and dwell in equanimity at all times themselves but also encourage others to stay in correct mindfulness and dwell in equanimity at all times. After doing this, they further swear, 'When I attain the unsurpassed, perfect, and universal enlightenment, the sentient beings in my land will not be far away from staying in correct mindfulness and dwelling in equanimity at all times.'

"Furthermore, Well-Appearing One, some great bodhisattvas have cultivated prajna paramita and vowed to work bravely and assiduously. They not only cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena themselves, but also encourage others to cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. After doing this, they further swear, 'When I attain the unsurpassed, perfect, and universal enlightenment, the sentient beings in my land will not be far away from the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.'

"Furthermore, Well-Appearing One, some great bodhisattvas have cultivated prajna paramita and vowed to work bravely and assiduously. They not only cultivate the great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas themselves but also encourage others to cultivate the great bodhisattva actions and the unsurpassed, perfect,

and universal bodhi of the Buddhas. After doing this, they further swear, ‘When I attain the unsurpassed, perfect, and universal enlightenment, the sentient beings in my land will not be far away from the great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas.’

“Well-Appearing One, this is how great bodhisattvas cultivate prajna paramita to dignify and purify the Buddha lands that they aspire to.”

(The Buddha taught that some great bodhisattvas have cultivated prajna paramita and vowed to not only cultivate various superior holy dharmas themselves but also encourage others to do so. They further swear that when they attain the unsurpassed bodhi, the sentient beings in their lands will not be far away from these holy dharmas. The Buddha said this is how great bodhisattvas dignify and purify the Buddha lands.)

“Well-Appearing One, when great bodhisattvas practice the bodhi path, they should cultivate and learn diligently and attentively to fulfill their aspirations, so that they can achieve all virtuous dharmas and make others achieve all virtuous dharmas step by step. They can cultivate and attain the perfect features themselves and make others cultivate and attain the perfect features step by step. It is because they have been absorbed by great and widely expanding blessings.

“Well-Appearing One, when great bodhisattvas attain the unsurpassed, perfect, and universal enlightenment in the dignified pure land that they aspire to, all sentient beings that they are guiding and teaching will share the same dharma pleasure of the great vehicle.

“Well-Appearing One, great bodhisattvas should dignify and purify the Buddha lands so that in these lands, the three inferior destinies and the incorrect views will not be heard; the poisons of greed, anger, and ignorance will not be heard; the forms of male and female will not be heard; the voice-hearer and self-enlightened one will not be heard; suffering and impermanence will not heard; the received supplies will not be heard; the ‘I’ and the associated images, the hidden roots of vexations, the complicated knots, the upside-down attachment, and the establishment of different effects of cultivation will not be heard either. There will be only the voices of teaching emptiness, formlessness, nonaspiration, nonarising, nonextinction, and

nonnature can be heard. In the forests, the breezes flow through. Within and surrounding the forests, all matters lightly collide, creating subtle and exquisite whispers, ‘All dharmas lack self-nature. Because they do not have self-nature, they are empty. Because they are empty, they are formless. Because they are formless, they are without aspiration. Because they are without aspiration, they are without arising. Because they are without arising, they are without extinction. Therefore, all dharmas are originally tranquil, and their self-nature is always in nirvana. Whether the Buddha appears in the world or not, the dharma forms are always as they have been.’ The sentient beings in these lands will, day and night, hear the voices of dharma teaching constantly when they walk, stand, sit, and lie.

“Well-Appearing One, when these great bodhisattvas finally realize and attain the unsurpassed, perfect, and universal enlightenment in the dignified pure Buddha lands in which they dwell, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the ten directions will praise these Buddhas’ names. Upon hearing the Buddhas’ names, the sentient beings will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi.

“Well-Appearing One, when realizing and attaining the unsurpassed, perfect, and universal enlightenment in the dignified and purified Buddha lands in which they stay, the great bodhisattvas will teach correct dharma for various sentient beings. After hearing the dharma, the sentient beings will not have doubts, so will not distinguish between dharmas. Why? These sentient beings have realized that the dharmas are realness, dharma realm, dharma nature, the nature of nonillusion, and the nature of changelessness; all are nothing other than the dharma. Well-Appearing One, this is how great bodhisattvas dignify and purify the Buddha lands.

(The Buddha again described what dignifying and purifying Buddha lands looks like.)

“Furthermore, Well-Appearing One, some sentient beings have possessed not virtuous roots and are absorbed by evil friends. They stay away from virtuous friends and do not like to hear correct dharma, but constantly thinking of the ‘I,’ the sentient being, and so forth, and other incorrect views and become attached to these thoughts. They thus fall into one of the two extreme viewpoints, holding either the discontinuation of life or the permanent existence of life. These sentient beings have not only embraced incorrect views themselves but also persuaded others to do so. Because they mistake Buddha for not Buddha and not Buddha for Buddha,

dharma for not dharma and not dharma for dharma, and sangha for not sangha and not sangha for sangha, they slander correct dharma and fall into inferior destinies after this lifetime, being tortured by severe suffering in hells. The great bodhisattvas, who have attained the unsurpassed, perfect, and universal enlightenment in their own lands, discover these sentient beings sinking in the suffering of birth and death, and decide to teach and guide them expediently by means of various supernatural powers, helping them discard incorrect views and hold correct views, so that they can be relieved from hells and uplifted to human world. The great bodhisattvas use supernatural powers to expediently teach them and establish them in right direction. From that time on, the sentient beings no longer fall into bad destinies. They are guided to cultivate and learn superior aspiration. After passing away from present lifetime, they will be reborn in the dignified pure land to enjoy dharma pleasure of great vehicle.

"Well-Appearing One, these great bodhisattvas are capable of dignifying and purifying Buddha lands in this way. Because their lands are extremely pure, the sentient beings born in the lands will not initiate illusory differentiations to distinguish between the dharmas of the world and beyond the world, the flawed dharmas from the flawless dharmas; and the conditioned dharmas from the unconditioned dharmas. As such hesitations and differentiations do not arise finally, the sentient beings certainly will attain the unsurpassed, perfect, and universal bodhi.

"Well-Appearing One, this is how great bodhisattvas dignify and purify the Buddha lands."

(The Buddha again described how great bodhisattvas dignify and purify the Buddha lands.)

## Chapter 73

## The Skillful Means of the Pure Lands

### Section 1

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, do these great bodhisattvas definitely or not definitely stayed on the right path toward enlightenment?”

The Buddha replied, “Well-Appearing One, these great bodhisattvas have definitely stayed on the right path toward enlightenment.”

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, on what path do the great bodhisattvas stay? Do they stay on voice-hearer vehicle, self-enlightened one vehicle, or the Buddha vehicle?”

The Buddha replied, “Well-Appearing One, these great bodhisattvas have all definitely stayed on the path toward the Buddha vehicle instead of the other two vehicles.”

(The Buddha said that such great bodhisattvas have already stayed on the right path toward the unsurpassed, perfect, and universal bodhi.)

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, when do these great bodhisattvas decide to stay firmly on this path? Do they make decision when they initiate to aspire to the bodhi, achieve the stage of nonregression, or reach the final phase before becoming a Buddha?”

The Buddha replied, “Well-Appearing One, the great bodhisattvas have always definitely stayed firmly on this path when they initiate to aspire to the bodhi, achieve the stage of nonregression, and reach the final phase before becoming a Buddha.

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, will the great bodhisattvas fall into inferior destinies after they decide to stay on the path toward the Buddha vehicle?”

The Buddha replied, “Well-Appearing One, these great bodhisattvas will not fall into inferior destinies after deciding to aspire to and definitely stay on the path toward the Buddha vehicle.”

The Buddha again asked Well-Appearing One, “What do you think about this? Will the one stay in the stage of eight-forbearance, stream-enterer, once-returner, nonreturner, arhat, and self-enlightened one fall into inferior destinies?”

Well-Appearing One replied, “No, World-Honored One. No, Well-Gone One.”

The Buddha said, “Well-Appearing One, so do the great bodhisattvas who stay on the path toward the Buddha vehicle. They will never fall into inferior destinies. Why? Well-Appearing One, since aspiring to the unsurpassed bodhi, the great bodhisattvas have been determined to cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; dwell peacefully in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; cultivate the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; dwell peacefully in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; cultivate the eight liberations, eight vexation-overcoming meditation, nine concentrations in sequence, and ten universal contemplations; cultivate the dharani gates and samadhi gates; cultivate the liberation gates of emptiness, formlessness, and nonaspiration; cultivate the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; cultivate the five eyes and six supernatural powers; cultivate the Buddha’s ten abilities, four hindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha’s wisdom and power; cultivate staying

in correct mindfulness and dwelling in equanimity at all times; cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; and cultivate all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas to subjugate and remove all evil, not virtuous dharmas.

"Well-Appearing One, because of this cause and condition, it is unreasonable to assume that these great bodhisattvas will fall into inferior destinies or be reborn in the heavens of longevity where the virtuous dharmas are not accessible. It is unreasonable to assume that the great bodhisattvas will be reborn in poor borderlands or shallow-minded families where the cultivation of superior virtuous dharmas is discouraged and sentient beings hold fast to erroneous views and do not believe in the law of cause and effect; where the sentient beings are used to do various filthy things and have never heard about the names of the Buddha, the dharma, or the sangha, nor have they heard about the four groups of Buddha's disciples, namely, the monks, nuns, laymen, and laywomen. It does not make sense to say that these great bodhisattvas will be reborn in the families where the sentient beings hold incorrect views, are attached to evil views, do not believe the law that the virtuous karmas will bring about positive effects while evil karmas the negative effects, and do not cultivate virtuous dharmas but are fond of doing various evil things. Well-Appearing One, it is unreasonable to say that the great bodhisattvas who have aspired to the unsurpassed, perfect, and universal bodhi will be delighted to accept and practice the path of the ten negative karmas as their final goal."

(The Buddha taught Well-Appearing One about the characteristics of the great bodhisattvas who have definitely stayed on the right path toward the unsurpassed bodhi.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, if the great bodhisattvas have achieved such merits of virtuous roots and will not be reborn in inferior destinies since they began to aspire to the bodhi, why do the World-Honored One often teach about many stories of your previous lives when you were reborn in inferior destinies? During those periods of time, where were your virtuous roots?"

The Buddha replied to Well-Appearing One, "The great bodhisattvas are reborn in inferior destinies not because of their impure karmas; they rather did it willingly with an attempt to bring benefits and happiness to various sentient beings. Well-Appearing One, I do not think that arhats

and self-enlightened ones will have such expedient skillfulness as great bodhisattvas do. The great bodhisattvas have expediently and skillfully received animal bodies. When hunters come to kill them, they will renounce their lives without doing harm to the hunters only because they want to benefit sentient beings with unsurpassed forbearance, loving-kindness, and compassion. Well-Appearing One, because of this cause and condition, the great bodhisattvas will receive animal bodies without being contaminated by the flaws of animals to benefit sentient beings; they thus will fulfill great loving-kindness and great compassion quickly."

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, in what virtuous dharmas will the great bodhisattvas dwell when they willingly receive animal bodies in order to bring benefits and happiness to sentient beings?"

The Buddha replied to Well-Appearing One, "Is there any single virtuous dharma that great bodhisattvas should not fulfill? Well-Appearing One, in order to attain the unsurpassed, perfect, and universal bodhi, the great bodhisattvas should fulfill all virtuous dharmas. Well-Appearing One, since beginning to aspire to the bodhi until finally sitting on the throne of the exquisite bodhi, the great bodhisattvas will not leave a single virtuous dharma unfulfilled. All virtuous dharmas should be fulfilled before they can attain the unsurpassed, perfect, and universal bodhi. It is impossible to attain the unsurpassed, perfect, and universal bodhi if there is a single virtuous dharma unfulfilled. Therefore, Well-Appearing One, in the interim the great bodhisattvas should fulfill all virtuous dharmas, so they will attain the perfect knowledge of all phenomena, terminate permanently the enduring disposition of vexations, and realize and attain the unsurpassed, perfect, and universal bodhi."

(The Buddha emphasized that all virtuous dharmas should be fulfilled before great bodhisattvas can attain the unsurpassed, perfect, and universal bodhi.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, after achieving all positive, pure, and flawless dharmas, why are the great bodhisattvas still reborn in inferior destinies to receive animal bodies?"

The Buddha said, "Well-Appearing One, what do you think about this? Have the Thus-Comers achieved all positive, pure, and flawless dharmas?"

Well-Appearing One replied, “Yes, World-Honored One. Yes, Well-Gone One. The Thus-Comers have achieved all positive, pure, and flawless dharmas.”

The Buddha asked again, “Well-Appearing One, what do you think about this? Will the Thus-Comers transform themselves into animal bodies to do Buddhist services and benefit sentient beings?”

Well-Appearing One replied, “Yes, World-Honored One. Yes, Well-Gone One. The Thus-Comers will transform themselves into animal bodies with an attempt to do Buddhist services to benefit sentient beings.”

The Buddha asked again, “Well-Appearing One, what do you think about this? As the Thus-Comers transform themselves into animal bodies, do they suffer as animals do?”

Well-Appearing One replied, “No, World-Honored One. No, Well-Gone One. As the Thus-Comers transform themselves into animal bodies, they are not real animals so will not suffer as animals do.”

The Buddha said to Well-Appearing One, “So do the great bodhisattvas who have achieved all positive, pure, and flawless dharmas; they will expediently and skillfully receive animal bodies to assist sentient beings to mature according to individual differences.

“Furthermore, Well-Appearing One, what do you think about this? After eliminating permanently various flaws transform, will the arhats transform themselves into certain bodies to do services and make others happy?”

Well-Appearing One replied, “Yes, World-Honored One. Yes, Well-Gone One. Some arhats have eliminated permanently all flaws and transform themselves into certain bodies to do services and thus make others happy.”

The Buddha said to Well-Appearing One, “So do the great bodhisattvas. After achieving all positive, pure, and flawless dharmas, they will expediently and skillfully receive inferior bodies to assist sentient beings to mature in accord with individual difference. Although they have received inferior bodies, they do not suffer, nor are they contaminated by flaws.”

(The Buddha said that after achieving all pure and flawless dharmas, the great bodhisattvas will expediently receive inferior bodies to assist sentient beings to mature while they themselves will not be polluted by flaws to suffer. The transformed bodies are not real.)

"Furthermore, Well-Appearing One, what do you think about this? Are elephants and horses transformed by magician to amuse the crowd real?"

Well-Appearing One replied, "No, World-Honored One. No, Well-Gone One. Those elephants, horses, and so forth are not real."

The Buddha said to Well-Appearing One, "So do the great bodhisattvas who have achieved all positive, pure, and flawless dharmas. As they receive animal bodies in rebirth to benefit various sentient beings, their bodies are not real, so they will not be contaminated by flaws."

At that time, the long-lived sage Well-Appearing One said to the Buddha, "World-Honored One, the great bodhisattvas have broad and great expedient skillfulness. They have achieved positive, pure, and flawless holy knowledge, but they willingly receive physical bodies to benefit sentient beings in accord with individual differences. World-Honored One, in what positive, pure, and flawless dharmas do great bodhisattvas dwell, so they are able to receive animal bodies expediently and skillfully without being contaminated by the flaws of animals?"

The Buddha replied to Well-Appearing One, "As great bodhisattvas dwell peacefully in prajna paramita, they can do things expediently and skillfully. Although they appear in varied bodies in as numberless worlds of the ten directions as the sands of the Ganges to bring benefits and happiness to sentient beings there, they will not be contaminated and will not have attachment. Why? Well-Appearing One, it is because they have viewed all dharmas as unattainable; namely, the things that contaminate, the ones to be contaminated, and the cause and condition of contamination are all unattainable. Why? It is because the self-nature of all dharmas is empty. Well-Appearing One, emptiness cannot be attached to emptiness, emptiness cannot be attached to other dharmas, and other dharmas cannot be attached to emptiness either. Why? In emptiness the empty nature is unattainable, not to mention the rest of dharmas are attainable.

Well-Appearing One, this is named unattainable emptiness. If great bodhisattvas dwell in it, they will be able to realize the unsurpassed, perfect, and universal bodhi."

(The Buddha explained why great bodhisattvas will not be contaminated when they are willingly reborn into inferior bodies.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, should great bodhisattvas dwell peacefully in prajna paramita in order to do expediently and skillfully, or are they also able to do so when dwelling in the dharmas other than prajna paramita?"

The Buddha said to Well-Appearing One, "Is there any dharma not included in prajna paramita? Why do you think of dwelling in the dharmas other than prajna paramita?"

"World-Honored One, if the self-nature of prajna paramita is empty, how can prajna paramita absorb all dharmas? World-Honored One, it seems inappropriate to say that the dharmas are absorbed or not absorbed in emptiness."

"Well-Appearing One, is the self-nature of all dharmas empty?"

"Yes, World-Honored One. Yes, Well-Gone One."

"Well-Appearing One, if the self-nature of all dharmas is empty, then aren't all dharmas absorbed in emptiness?"

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, when cultivating prajna paramita, how can great bodhisattvas dwell in the empty self-nature of all dharmas to activate supernatural power paramita, travel to as many worlds of the ten directions as the sands of the Ganges to make offerings to the Buddhas, and listen to dharma teaching and plant virtuous roots in the Buddhas' places?"

The Buddha replied to Well-Appearing One, "When great bodhisattvas cultivate prajna paramita, they have universally contemplated as many worlds of the ten directions as the sands of the Ganges and the Buddhas. They heard the Buddhas' teachings and realized that the self-nature of all dharmas is empty. The dharmas are only the names provisionally established in

terms of the worldly statement. Even the self-nature of the names is empty. Well-Appearing One, if the self-nature of the names of the worlds in the ten directions and the teachings given by the Buddhas were not empty, then the teachings about emptiness would not be universal and perfect. Because the teachings about emptiness are universal and perfect, the self-nature of all dharmas should be empty.

"Well-Appearing One, when cultivating prajna paramita, great bodhisattvas will elicit superior supernatural power paramita through the universal contemplation of the expedient skillfulness of emptiness. They will elicit the supernatural powers of heavenly eye, heavenly ear, transformation, reading others' minds, knowing previous lives, and the flawless knowledge and wisdom. Well-Appearing One, great bodhisattvas will be able to assist sentient beings to mature, dignify and purify Buddha lands, and realize and attain the unsurpassed, perfect, and universal bodhi if they stay with supernatural power paramita. Therefore, Well-Appearing One, supernatural power paramita is the bodhi path. By following this path to pursue the unsurpassed, perfect, and universal bodhi, the great bodhisattvas will be able to fulfill all virtuous dharmas themselves and make others cultivate virtuous dharmas, but they will not be attached to virtuous dharmas. Why? The great bodhisattvas know that the self-nature of all dharmas is empty, so they are not attached to empty self-nature. If there is attachment, there is craving. If there is no attachment, there is no craving. It is because in empty self-nature, there is no affection or longing.

(The Buddha replied to Well-Appearing One that because great bodhisattvas have contemplated universally the expedient skillfulness of emptiness, they can elicit various supernatural powers. This is the bodhi path, through which they can not only fulfill holy dharmas themselves, but assist others to do so, while they have no attachment.)

"Well-Appearing One, when cultivating prajna paramita, great bodhisattvas have dwelled in superior supernatural power paramita to elicit the pure and superior heavenly eye; they can see that the self-nature of all dharmas is empty. Well-Appearing One, because the great bodhisattvas have seen that the self-nature of all dharmas is empty, they will not make karmas by following the phenomena of the dharmas. Although they have taught such dharma to sentient beings, they do not view the forms of the sentient beings and their establishments as attainable. Well-

Appearing One, so these great bodhisattvas have adopted nonattainment as skillful means to activate supernatural power paramita and undertake the services out of compassionate aspiration paramita.

"Well-Appearing One, by using the extremely pure and superior heavenly eye, the great bodhisattvas are able to look at numberless worlds of the ten directions that are as many as the sands of the Ganges and further activate the supernatural power of transformation. They will benefit various sentient beings in those worlds with giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; and the dharma of voice-hearer, the dharma of self-enlightened one, the dharma of bodhisattva, or the Buddha dharma.

"Well-Appearing One, when seeing greedy and stingy sentient beings in the worlds of the ten directions, great bodhisattvas feel deep pity for them, so teach them this dharma, 'You should practice giving. Greedy and stingy ones will suffer from destitution, and destitution will make them less powerful and diminish their virtuous roots, so they cannot take care of themselves, not to mention help others. Therefore, you should practice giving assiduously, so that you will not only bring yourself peace and happiness but also bring others peace and happiness. Do not harm each other because of poverty, otherwise you will not be liberated from suffering in bad destinies.'"

(The Buddha taught how great bodhisattvas inspire greedy and stingy ones to practice giving.)

"Well-Appearing One, when seeing precept violators in the worlds of the ten directions, great bodhisattvas feel deep pity for them, so teach them this dharma, 'You should observe pure precept. Those who break precept will suffer in bad destinies. They will lose powers and virtues, and are unable to take care of themselves, not to mention benefit others. Precept violators will be reborn in hells, the realm of animals, or the realm of ghosts to suffer severely and endlessly in different types and at different times. If you fall into bad destinies and suffer, you will not be able to rescue yourselves, let alone rescue others. Therefore, you should observe pure precept and do

not let any thought of breaking precepts appear in your mind even for a second, let alone for a long time. Do not let your mind go astray and thus bring about regrets and worries.'

(The Buddha taught how great bodhisattvas inspire precept violators to practice pure precept.)

"Well-Appearing One, seeing that sentient beings in the worlds of the ten directions get angry, and hate and harm each other, great bodhisattvas feel deep pity for them, so teach them this dharma, 'You should practice forbearance. You should not get angry and hate and harm others. Anger and hatred are not virtuous dharmas. The growth and increase of bad dharmas will result in decay and loss. Because of hatred one will fall into hells, the realm of animals, or the realm of ghosts and suffer severely and endlessly. Therefore, you should stay away from anger and do not let the thought of hatred appear in your mind even for a second, let alone for a long time. From now on you should have loving-kindness in your mind and that will combine with other positive causes and conditions to bring about beneficial things for others.'"

(The Buddha taught how great bodhisattvas inspire sentient beings to practice forbearance.)

"Well-Appearing One, seeing that sentient beings in the worlds of ten directions are lazy and slack, great bodhisattvas feel deep pity for them, so teach them this dharma, 'You should work diligently. You should not be slack in cultivating virtuous dharmas. The lazy ones always fail to accomplish the virtuous and superior things. Because of laziness one will fall into hells, the realm of animals, or the realm of ghosts and suffer severely and endlessly. Therefore, you should not let a thought of slackness appear in your mind even for a second, let alone for a long time.'

(The Buddha taught how great bodhisattvas inspire sentient beings to learn diligence.)

"Well-Appearing One, seeing that sentient beings in the worlds of the ten directions are restless and not tranquil in mind, great bodhisattvas feel deep pity for them, so teach them this dharma, 'You should cultivate meditation and do not let your mind go astray in restlessness. The restless mind is not in accord with virtuous dharmas; it will make bad dharmas grow and increase and bring about decay and loss. Because of this reason, you will fall into hells, the realm of animals, or the realm of ghosts, suffering severely and endlessly after present life. Therefore, you should not lose mindfulness and stay in restlessness even for a second, let alone for a long time.'

(The Buddha taught how great bodhisattvas inspire sentient beings to practice meditation.)

"Well-Appearing One, seeing that sentient beings in the worlds of the ten directions are ignorant and abusing knowledge, great bodhisattvas feel deep pity for them, so teach them this dharma, 'You should cultivate superior wisdom but should not abuse knowledge. The wisdom abusers will not be reborn in virtuous destinies, not to mention gain liberation. Because of wisdom abuse, you will fall into hells, the realm of animals, or the realm of ghosts and suffer severely and endlessly. Therefore, you should not let a mind correspondent with ignorance arise even for a second, let alone for a long time.'

(The Buddha taught how great bodhisattvas inspire sentient beings to learn superior wisdom.)

"Well-Appearing One, seeing that sentient beings in the worlds of the ten directions are greedy, great bodhisattvas feel deep pity for them, so expediently teach them to cultivate the contemplation of impurity. Great bodhisattvas also feel deep pity for angry sentient beings, so expediently teach them to cultivate the contemplation of loving-kindness and compassion. If sentient beings are ignorant, great bodhisattvas will expediently teach them to cultivate the contemplation of dependent origination. If sentient beings are arrogant, great bodhisattvas will expediently teach them to cultivate the contemplation of different realms. If sentient beings are overwhelmed with investigations, great bodhisattvas will teach them to cultivate the contemplation of ceasing mindfulness. If sentient beings practice evil paths, great bodhisattvas will teach them to enter onto the correct paths, namely, the path of voice-hearer, the path of self-enlightened one, or the path of the Thus-Comer. They will expediently teach them that the self-nature of the dharmas is empty. In emptiness, there is no attachment. Nonattachment is the form of emptiness.

(The Buddha taught various ways of contemplations to inspire and correct sentient beings according to individual differences.)

"Therefore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should dwell in supernatural power paramita so that they can lecture on correct dharma freely and at ease, to bring benefits, peace, and happiness to sentient beings. Well-Appearing One, if great bodhisattvas stay far away from supernatural power paramita, they will not be able to

lecture on correct dharma freely and at ease and cannot do beneficial things for sentient beings. Well-Appearing One, a bird without wings cannot fly high and far away, so great bodhisattvas cannot lecture on correct dharma freely and at ease to benefit sentient beings if they stay far away from supernatural power paramita. Therefore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should elicit and develop supernatural power paramita. If they do so, they will be able to teach correct dharma freely and at ease, and bring benefits, peace, and happiness to sentient beings.

(The Buddha taught Well-Appearing One that a bird without wings cannot fly high and far away, so great bodhisattvas cannot lecture on correct dharma freely and at ease to benefit sentient beings if they stay far away from supernatural power paramita.)

"Well-Appearing One, with the purest unsurpassed heavenly eye, great bodhisattvas watch universally as many worlds in the ten directions as the sands of the Ganges, including the sentient beings in all these worlds. They then elicit supernatural power of transformation to go to these worlds instantly. With the power of reading others' minds, they know all sentient beings' minds and associated images as they really are. Based on this knowledge, they teach them expediently and appropriately the essential meanings of the dharma, including giving, pure precept, forbearance, diligence, meditation, and prajna; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the dharani gates and samadhi gates; the liberation gates of emptiness, formlessness, and nonaspiration; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the cause and condition, consecutive thoughts, conditions that stimulate

the mind, and conditions that reinforce main causes; the dharmas caused by conditions; ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; the aggregates, spheres, and realms; the path of voice-hearer, path of self-enlightened one, path of bodhisattva, and the bodhi and nirvana. After hearing the teachings given by the great bodhisattvas, the sentient beings in all these worlds will gain superior benefits, peace, and happiness."

(As great bodhisattvas watch and read sentient beings' minds with supernatural powers, they will teach them various holy dharmas expediently and properly to bring them benefits.)

"Well-Appearing One, with the purest superior heavenly ear, great bodhisattvas can hear all voices and sounds made by humans and nonhumans. They can hear the dharma teachings given by the Buddhas in as many worlds of the ten directions as the sands of the Ganges. Upon hearing the teachings, they will accept, keep, and practice them correctly, and further lecture for sentient beings about giving, pure precept, forbearance, diligence, meditation, and prajna, and so forth, and the bodhi and nirvana to bring superior benefits, peace, and happiness to sentient beings."

(Great bodhisattvas use supernatural power of heavenly ear to hear and learn Buddhas' teachings in the worlds of the ten directions and convey what they learn of the correct dharma to sentient beings to benefit them. Because great bodhisattvas can read sentient beings' minds, they will give lectures appropriately according to individual differences of audience.)

"Well-Appearing One, by using the purest supernatural power of reading others' minds, great bodhisattvas can accurately know the minds and associated image of sentient beings, so they are able to teach appropriately the essential meanings of the dharma for them. They will teach giving, pure precept, diligence, or meditation, and prajna, and so forth, and the bodhi and nirvana to bring benefits, peace, and happiness to sentient beings.

"Well-Appearing One, by using the pure supernatural power of knowing previous lives, great bodhisattvas remember all the things happening in the past either to themselves or to others. With this supernatural power they know accurately the names and other details of the

Buddhas and their disciples in the past. If the sentient beings are fond of hearing the stories in the past and so benefit, the bodhisattvas will love to tell them anecdotes, and at the same time teach them correct dharma in an expedient way; namely, they will teach them giving, pure precept, diligence, meditation, and prajna, and so forth, and the bodhi and nirvana to bring benefits, peace, and happiness to the sentient beings."

(The great bodhisattvas will tell sentient beings the stories of Buddhas and disciples in the past by using supernatural power of knowing previous lives. They will teach them correct dharma to benefit them.)

"Well-Appearing One, by applying the supernatural power of extremely quick transformation, great bodhisattvas can go to as many worlds of the ten directions as the sands of the Ganges to visit with, pay homage, and make offerings to the Buddhas, the World-Honored Ones. They plant virtuous roots there and then come back to where they are from. When they are back, they will tell different kinds of superior, wonderful stories that they observe and experience in places far away. In the meantime, they will expediently teach correct dharma to sentient beings, such as giving, pure precept, forbearance, diligence, meditation, prajna, and so forth, the bodhi and nirvana, to bring benefits, peace, and happiness to sentient beings."

(The Buddha taught how great bodhisattvas use supernatural power of transformation to benefit sentient beings.)

"Well-Appearing One, with the supernatural power of flawless knowledge at their disposal, great bodhisattvas can discern accurately whether sentient beings are flawed or flawless. They also know how to expediently teach flawed ones the essential meanings of the dharma, namely, giving, pure precept, diligence, meditation, prajna, and so forth, and the bodhi and nirvana, so that the flawed sentient beings can attain superior benefits, peace, and happiness upon hearing the teachings."

(The Buddha taught that great bodhisattvas should teach flawed sentient beings about essential meanings of the dharma with the supernatural power of flawless knowledge.)

"Therefore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should elicit supernatural power paramita. As they fulfill the supernatural power paramita, they

can receive any physical body without being contaminated by the faults or the feelings of pleasure or pain. It is just like the transformed Buddhas, who can undertake to do many services, but are not contaminated by the faults and the feelings of pain or pleasure.

"Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should draw on the supernatural power paramita. By using the supernatural power paramita, they are able to assist sentient beings to mature, dignify and purify Buddha lands, and realize and attain the unsurpassed, perfect, and universal bodhi quickly. Well-Appearing One, if great bodhisattvas do not assist sentient beings to mature, and do not dignify and purify Buddha lands, they will not be able to realize and attain the unsurpassed, perfect, and universal bodhi. Why? Without sufficient nourishment great bodhisattvas are unable to realize and attain the unsurpassed, perfect, and universal bodhi."

(The Buddha concluded that great bodhisattvas should draw on supernatural powers to assist sentient beings and dignify and purify Buddha lands to realize and attain the unsurpassed bodhi.)

Fascicle 395

Chapter 73

The Skillful Means of the Pure Lands

Section 2

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, what is bodhi nourishment with which great bodhisattvas are able to realize and attain the unsurpassed, perfect, and universal bodhi?”

The Buddha replied to Well-Appearing One, “All virtuous dharmas are the bodhi nourishment with which great bodhisattvas are able to realize and attain the unsurpassed, perfect, and universal bodhi.”

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, what are the virtuous dharmas with which the great bodhisattvas can realize and attain the unsurpassed, perfect, and universal bodhi?”

The Buddha replied to Well-Appearing One, “From the time great bodhisattvas first aspired to the bodhi, they have consistently cultivated giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, free from differentiation and attachment. They do not distinguish that these are giving and so forth, this is the beginning of the cultivation, and this is the purpose of the cultivation. They are free from these three kinds of differentiation and attachment because they understand that the self-nature of all dharmas is empty. Due to the cultivation of paramitas, they not only benefit themselves but also benefit others to let them get rid of birth and death and attain nirvana. These are virtuous dharmas. They are called bodhi nourishment for great bodhisattvas. They are also called great bodhisattva path. Because of practicing this path, great bodhisattvas in the past, future, and present had attained, will attain, and are attaining the unsurpassed, perfect, and universal bodhi. This path had ferried, will ferry,

and is ferrying sentient beings over the ocean of birth and death to the other shore of happiness in nirvana.

(The Buddha explained the meaning of bodhi nourishment. All virtuous dharmas are nourishment for bodhi. They are called great bodhisattva path. As great bodhisattvas cultivate virtuous dharmas without differentiation and attachment, they will attain the unsurpassed, perfect, and universal bodhi. This path thus will ferry sentient beings over the ocean of birth and death to the other shore of happiness in nirvana.)

"Since the time great bodhisattvas first aspired to the bodhi, they have consistently cultivated the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path without differentiation and attachment. They do not distinguish that these are the four bases of mindfulness and so forth, this is the beginning of the cultivation, and this is the purpose of the cultivation. They are free from these three kinds of differentiation and attachment because they understand that the self-nature of all dharmas is empty. Due to the cultivation of the four bases of mindfulness and so forth, great bodhisattvas not only benefit themselves but also benefit others to let them get rid of birth and death and attain nirvana. These virtuous dharmas are called nourishment for great bodhisattvas. They are also called great bodhisattva path. Because of practicing this path, great bodhisattvas in the past, future, and present had attained, will attain, and are attaining the unsurpassed, perfect, and universal bodhi. This path had ferried, will ferry, and is ferrying sentient beings over the ocean of birth and death to the other shore of happiness in nirvana.

"Since the time great bodhisattvas first aspired to the bodhi, they have consistently dwelled in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature without differentiation and attachment. They do not distinguish that this is internal emptiness and so forth, this is the beginning of the dwelling, and this is the

purpose of the dwelling. They are free from these three kinds of differentiation and attachment because they understand that the self-nature of all dharmas is empty. Due to the dwelling in internal emptiness and so forth, great bodhisattvas not only benefit themselves but also benefit others to let them get rid of birth and death and attain nirvana. These virtuous dharmas are called nourishment for great bodhisattvas. They are also called great bodhisattva path. Because of practicing this path, great bodhisattvas in the past, future, and present had attained, will attain, and are attaining the unsurpassed, perfect, and universal bodhi. This path had ferried, will ferry, and is ferrying the sentient beings over the ocean of birth and death to the other shore of happiness in nirvana.

"Since the time great bodhisattvas first aspired to the bodhi, they have consistently dwelled in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering without differentiation and attachment. They do not distinguish that these are the noble truths of suffering and so forth, this is the beginning of the dwelling, and this is the purpose of the dwelling. They are free from these three kinds of differentiation and attachment because they understand that the self-nature of all dharmas is empty. Due to this dwelling, great bodhisattvas not only benefit themselves but also benefit others to let them get rid of birth and death and attain nirvana. These virtuous dharmas are called nourishment for great bodhisattvas. They are also called great bodhisattva path. Because of practicing this path, great bodhisattvas in the past, future, and present had attained, will attain, and are attaining the unsurpassed, perfect, and universal bodhi. This path had ferried, will ferry, and is ferrying the sentient beings over the ocean of birth and death to the other shore of happiness in nirvana.

"Since the time great bodhisattvas first aspired to the bodhi, they have consistently cultivated the four meditations, four immeasurable minds, and four formless concentrations without differentiation and attachment. They do not distinguish that these are the four meditations and so forth, this is the beginning of the cultivation, and this is the purpose of the cultivation. They are free from these three kinds of differentiation and attachment because they know that the self-nature of all dharmas is empty. Due to the cultivation, they not only benefit themselves but also benefit others to let them get rid of birth and death and attain nirvana. These virtuous dharmas are called nourishment for great bodhisattvas. They are also called great bodhisattva path. Because of practicing this path, great bodhisattvas in the past, future, and

present had attained, will attain, and are attaining the unsurpassed, perfect, and universal bodhi. This path had ferried, will ferry, and is ferrying sentient beings over the ocean of birth and death to the other shore of happiness in nirvana.

"Since the time great bodhisattvas first aspired to the bodhi, they have consistently cultivated the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations without differentiation and attachment. They do not distinguish that these are the eight liberations and so forth, this is the beginning of the cultivation, and this is the purpose of the cultivation. They are free from these three kinds of differentiation and attachment because they know that the self-nature of all dharmas is empty. Due to the cultivation, they not only benefit themselves but also benefit others to let them get rid of birth and death and attain nirvana. These virtuous dharmas are called nourishment for great bodhisattvas; they are also named the great bodhisattva path. Because of practicing this path, the great bodhisattvas in the past, future, and present had attained, will attain, and are attaining the unsurpassed, perfect, and universal bodhi. This path had ferried, will ferry, and is ferrying the sentient beings over the ocean of birth and death to the other shore of happiness in nirvana.

"Since the time great bodhisattvas first aspired to the bodhi, they have consistently cultivated the dharani gates and samadhi gates without differentiation and attachment. They do not distinguish that these are the dharani gates and samadhi gates, this is the beginning of the cultivation, and this is the purpose of the cultivation. They are free from these three kinds of differentiation and attachment because they know that the self-nature of all dharmas is empty. Due to the cultivation, they not only benefit themselves but also benefit others to let them get rid of birth and death and attain nirvana. These virtuous dharmas are called nourishment for great bodhisattvas. They are also called great bodhisattva path. Because of practicing this path, great bodhisattvas in the past, future, and present had attained, will attain, and are attaining the unsurpassed, perfect, and universal bodhi. This path had ferried, will ferry, and is ferrying sentient beings over the ocean of birth and death to the other shore of happiness in nirvana.

"Since the time great bodhisattvas first aspired to the bodhi, they have consistently cultivated the liberation gates of emptiness, formlessness, and nonaspiration without differentiation and attachment. They do not distinguish that these are the liberation gates of

emptiness, formlessness, and nonaspiration, this is the beginning of the cultivation, and this is the purpose of the cultivation. They are free from these three kinds of differentiation and attachment because they know that the self-nature of all dharmas is empty. Due to the cultivation, they not only benefit themselves but also benefit others to let them get rid of birth and death and attain nirvana. These virtuous dharmas are called nourishment for great bodhisattvas. They are also called great bodhisattva path. Because of practicing this path, great bodhisattvas in the past, future, and present had attained, will attain, and are attaining the unsurpassed, perfect, and universal bodhi. This path had ferried, will ferry, and is ferrying sentient beings over the ocean of birth and death to the other shore of happiness in nirvana.

"Since the time great bodhisattvas first aspired to the bodhi, they have consistently cultivated the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud without differentiation and attachment. They do not distinguish that these are the stages of ecstasy and so forth, this is the beginning of the cultivation, and this is the purpose of the cultivation. They are free from these three kinds of differentiation and attachment because they know that the self-nature of all dharmas is empty. Due to the cultivation, they not only benefit themselves but also benefit others to let them get rid of birth and death and attain nirvana. These virtuous dharmas are called nourishment for great bodhisattvas. They are also called great bodhisattva path. Because of practicing this path, great bodhisattvas in the past, future, and present had attained, will attain, and are attaining the unsurpassed, perfect, and universal bodhi. This path had ferried, will ferry, and is ferrying sentient beings over the ocean of birth and death to the other shore of happiness in nirvana.

"Since the time great bodhisattvas first aspired to the bodhi, they have consistently cultivated the five eyes and six supernatural powers without differentiation and attachment. They do not distinguish that these are the five eyes and six supernatural powers, this is the beginning of the cultivation, and this is the purpose of the cultivation. They are free from these three kinds of differentiation and attachment because they know that the self-nature of all dharmas is empty. Due to the cultivation, they not only benefit themselves but also benefit others to let them get rid of birth and death and attain nirvana. These virtuous dharmas are called nourishment for great bodhisattvas. They are also called great bodhisattva path. Because of practicing this path, great

bodhisattvas in the past, future, and present had attained, will attain, and are attaining the unsurpassed, perfect, and universal bodhi. This path had ferried, will ferry, and is ferrying sentient beings over the ocean of birth and death to the other shore of happiness in nirvana.

"Since the time great bodhisattvas first aspired to the bodhi, they have consistently cultivated the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power without differentiation and attachment. They do not distinguish that these are the Buddha's ten abilities and so forth, this is the beginning of the cultivation, and this is the purpose of the cultivation. They are free from these three kinds of differentiation and attachment because they know that the self-nature of all dharmas is empty. Due to the cultivation, they not only benefit themselves but also benefit others to let them get rid of birth and death and attain nirvana. These virtuous dharmas are called nourishment for great bodhisattvas. They are also called great bodhisattva path. Because of practicing this path, great bodhisattvas in the past, future, and present had attained, will attain, and are attaining the unsurpassed, perfect, and universal bodhi. This path had ferried, will ferry, and is ferrying sentient beings over the ocean of birth and death to the other shore of happiness in nirvana.

"Since the time great bodhisattvas first aspired to the bodhi, they have consistently cultivated staying in correct mindfulness and dwelling in equanimity at all times without differentiation and attachment. They do not distinguish that these are staying in correct mindfulness and dwelling in equanimity at all times, this is the beginning of the cultivation, and this is the purpose of the cultivation. They are free from these three kinds of differentiation and attachment because they know that the self-nature of all dharmas is empty. Due to the cultivation, they not only benefit themselves but also benefit others to let them get rid of birth and death and attain nirvana. These virtuous dharmas are called nourishment for great bodhisattvas. They are also called great bodhisattva path. Because of practicing this path, great bodhisattvas in the past, future, and present had attained, will attain, and are attaining the unsurpassed, perfect, and universal bodhi. This path had ferried, will ferry, and is ferrying sentient beings over the ocean of birth and death to the other shore of happiness in nirvana.

"Since the time great bodhisattvas first aspired to the bodhi, they have consistently cultivated the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena without differentiation and attachment. They do not distinguish that these are the perfect knowledge of everything and so forth, this is the beginning of the cultivation, and this is the purpose of the cultivation. They are free from these three kinds of differentiation and attachment because they know that the self-nature of all dharmas is empty. Due to the cultivation, they not only benefit themselves but also benefit others to let them get rid of birth and death and attain nirvana. These virtuous dharmas are called nourishment for great bodhisattvas. They are also called great bodhisattva path. Because of practicing this path, great bodhisattvas in the past, future, and present had attained, will attain, and are attaining the unsurpassed, perfect, and universal bodhi. This path had ferried, will ferry, and is ferrying sentient beings over the ocean of birth and death to the other shore of happiness in nirvana.

"Well-Appearing One, you must know that there are more immeasurable merits and virtues that great bodhisattvas cultivate are virtuous dharmas. These virtuous dharmas are called nourishment for great bodhisattvas. They are also called great bodhisattva path. Great bodhisattvas should cultivate such superior virtuous dharmas to their perfection to realize and attain the perfect knowledge of perfect knowledge. Only after attaining the perfect knowledge of all perfect knowledge can great bodhisattvas turn correct dharma wheel to liberate sentient beings from birth and death and further let them gain permanent and ultimate happiness in nirvana."

(This concludes Chapter 73.)

## Chapter 74

## The Selfless Self-Nature

### Section 1

(In the First Assembly

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if all dharmas are bodhisattva dharma, then what are included in Buddha dharma?”

The Buddha replied to Well-Appearing One, “As to the question you raised, ‘If all dharmas are bodhisattva dharma, then what are included in Buddha dharma?’ Well-Appearing One, the bodhisattva dharma is also the Buddha dharma. Like the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, who have realized and attained the unsurpassed, perfect, and universal bodhi when awakening to all dharmas instantaneously correspondent with the exquisite wisdom, so do great bodhisattvas. When great bodhisattvas awaken to the phenomena of all dharmas, they must have attained the perfect knowledge of all phenomena and eliminated permanently the enduring disposition of vexations. Well-Appearing One, both bodhisattva and Buddha are holy ones, although they differ in effects. Well-Appearing One, those who have not fully stayed away from all dark hindrances, have not reached the other shore, and have not attained the effect of freedom and self-ease are named great bodhisattvas. Those who have stayed away from all dark hindrances, have reached the other shore, and have attained the effect of freedom and self-ease are named the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. Well-Appearing One, this is how bodhisattva and Buddha share the same dharma but differ in status.”

(The Buddha explained why great bodhisattvas and Thus-Comers share the same Buddha dharma but the difference between them remains.)

Meanwhile, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, if the particular characteristics of all dharmas are empty, why are there differences in the emptiness of particular characteristics? Why is it said that there are hells, the realm of animals, realm of ghosts, heaven, and human world? Why is it said that there are the stages of embryonic Buddha nature, eight-forbearance, stream-enterer, once-returner, nonreturner, arhat, self-enlightened one, great bodhisattva, and the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One? World-Honored One, the individuals in reincarnation are unattainable, and the karmas created by them are also unattainable. If the karmas are

unattainable, the effects of karmas that mature at different times and in different types should also be unattainable."

The Buddha replied to Well-Appearing One, "Yes, it is as you say. The particular characteristics of all dharmas are empty, and in the emptiness of particular characteristics the individuals in reincarnation are unattainable, so are the karmas created by them and the effects that mature at different times and in different types. Since not all sentient beings fully know the truth of the emptiness of particular particulars, different karmas thus are made by them. Some make guilty karmas, some make meritorious karmas, some make unmovable karmas, and some make flawless karmas. Guilty karma makes one fall into hells, the realm of animal, or the realm of ghosts. Meritorious karma makes one reborn in human world or in the heaven of desire. Unmovable karma allows one to be reborn in the realm of form or in the realm of formlessness. Flawless karmas will let one attain the effect of voice-hearer or self-enlightened one. Those who have realized that the particular characteristics of all dharmas are empty will enter onto the path of bodhisattva or realize and attain the unsurpassed, perfect, and universal bodhi."

(The Buddha said that varied karmas lead to various destines, and different realization of the truth of empty nature of all dharmas will make different effects in dharma cultivation.)

"Because of this cause and condition, great bodhisattvas should cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; dwell peacefully in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; cultivate the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; dwell peacefully in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; cultivate the four meditations, four immeasurable minds, and four formless concentrations; cultivate the eight liberations, eight vexation-overcoming

meditations, nine concentrations in sequence, and ten universal contemplations; cultivate the dharani gates and samadhi gates; cultivate the liberation gates of emptiness, formlessness, and nonaspiration; cultivate the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; cultivate the five eyes and six supernatural powers; cultivate the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power; stay in correct mindfulness and dwell in equanimity at all times; cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

"Well-Appearing One, as great bodhisattvas cultivate these factors for bodhi incessantly and fulfill them, they will be able to elicit the diamond-like concentration to foster the development of the bodhi and realize and attain the unsurpassed, perfect, and universal bodhi, then they are named the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One. They will bring benefits and happiness to immeasurable sentient beings, and whatever they do, will always be without diminution and loss. They thus will not reincarnate in birth and death in various destinies."

(The Buddha taught how great bodhisattvas cultivate Buddha dharmas to become a Thus-Comer.)

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, do the Buddha attain the dharma of birth and death in various destinies after realizing and attaining the unsurpassed, perfect, and universal bodhi?"

"No, Well-Appearing One."

"World-Honored One, do the Buddha attain black karmas, white karmas, black and white karmas, and nonblack and nonwhite karma after realizing the unsurpassed, perfect, and universal bodhi?"

"No, Well-Appearing One."

Meanwhile, the long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, if the Buddha does not attain the differentiation of birth and death in various destinies and the differences of karmas, how can he establish hells, the realm of animal, the realm of ghosts, heaven, and human world, as well as the stages of embryonic Buddha nature, eight-forbearance, stream-enterer, once-returner, nonreturner, arhat, self-enlightened one, great bodhisattva, and Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One?”

The Buddha said to Well-Appearing One, “Do various sentient beings know that the particular characteristics of all dharmas are empty?”

Well-Appearing One replied, “No, World-Honored One. No, Well-Gone One.”

The Buddha said, “Well-Appearing One, if sentient beings understood the emptiness of particular characteristics of all dharmas, great bodhisattvas would not pursue the unsurpassed, perfect, and universal bodhi and establish ultimate teaching expediently and skillfully to relieve various sentient beings from birth and death in unfavorable destinies. Well-Appearing One, because sentient beings do not understand the emptiness of the particular characteristics of all dharmas, they drift through various inferior destinies, suffering severely and endlessly. Upon realizing that the particular characteristics of all dharmas are empty, great bodhisattvas have developed great compassion and feel obliged to pursue the unsurpassed, perfect, and universal bodhi and establish expediently and skillfully the uppermost teaching to relieve sentient beings from birth and death in bad destinies.

“Well-Appearing One, great bodhisattvas often think, ‘There are no real particular characteristics in all dharmas. But ignorant sentient beings hold upside-down views and mistake the unreal for real. They mistakenly believe in the existence of the “I,” the sentient beings, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the learned child, the maker, the receiver, the knower, and the viewer. They mistakenly believe in the existence of matter, feeling, thinking, action, and consciousness, which are nonexistent. They mistakenly regard nonexistent eye, ear, nose, tongue, body, and conscious spheres as existent. They mistakenly regard nonexistent sight, sound, smell, taste, touch, and mental-image spheres as existent. They mistakenly regard nonexistent eye, ear,

nose, tongue, body, and conscious realms as existent. They mistakenly regard nonexistent sight, sound, smell, taste, touch, and mental-image realms as existent. They mistakenly regard nonexistent eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as existent. They mistakenly regard nonexistent eye, ear, nose, tongue, body, and conscious contacts as existent. They mistakenly regard nonexistent feelings produced by eye, ear, nose, tongue, body, and conscious contacts as existent. They mistakenly regard nonexistent earth, water, fire, wind, space, and consciousness realms as existent. They mistakenly regard nonexistent cause and condition, consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes as existent. They mistakenly regard nonexistent dharmas caused by conditions as existent. They mistakenly regard nonexistent ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset as existent. They mistake nonexistent dharmas of the world and the dharmas beyond the world as existent. They mistakenly regard nonexistent flawed dharmas and flawless dharmas as existent. They mistakenly regard nonexistent conditioned dharmas and unconditioned dharmas as existent. Because of the upside-down differentiation, they mistakenly regard nonexistent dharmas as existent. Their deluded attachment harasses their minds and creates various virtuous and not virtuous karmas in body, speech, and mind; they thus are unable to get rid of the birth and death in inferior destinies. I should rescue them and let them attain liberation.'

"Well-Appearing One, after having this thought, the great bodhisattvas begin to cultivate prajna paramita and absorb various virtuous dharmas into prajna paramita. They continue to cultivate correctly all great bodhisattva actions and fulfill step by step the nourishment for the bodhi. Now they finally realize and attain the unsurpassed, perfect, and universal bodhi. After attaining the bodhi, they advance to construct the meanings of the four noble truths respectively: the noble truth of suffering, the noble truth of the cause of suffering, the noble truth of the cessation of suffering, and the noble truth of the path for the cessation of suffering. They further absorb all factors for the bodhi into the four noble truths, and then establish three gems, namely the Buddha, the dharma, and the sangha, based on the factors for the bodhi. As the three gems appear in the world, sentient beings can learn and cultivate to get rid of birth and death. Those

who do not take refuge in the Buddha, dharma, and sangha continue to create karmas and reincarnate in various destinies and suffer endlessly."

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, do people attain nirvana because of the noble truth of suffering? Do they attain nirvana because of the knowledge of suffering? Do they attain nirvana because of the noble truth of the cause of suffering, the knowledge of the cause of suffering, the noble truth of the cessation of suffering, the knowledge of the cessation of suffering, the noble truth of the path for the cessation of suffering, or the knowledge of the path for the cessation of suffering?"

The Buddha replied to Well-Appearing One, "It is not because of the noble truth of suffering or the knowledge of suffering that one can attain nirvana. It is not because of the noble truth of the cause of suffering or the knowledge of the cause of suffering that one can attain nirvana. It is not because of the noble truth of the cessation of suffering or the knowledge of the cessation of suffering that one can attain nirvana. It is not because of the noble truth of the path for the cessation of suffering or the knowledge of the path for the cessation of suffering that one can attain nirvana. I will say, Well-Appearing One, the nature of equality of the noble truths is nirvana. Therefore, it is not because of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering that one can attain nirvana, nor because of the knowledge of suffering, the knowledge of the cause of suffering, the knowledge of the cessation of suffering, and the knowledge of the path for the cessation of suffering that one can attain nirvana. Rather, it is because of prajna paramita that one can realize the nature of equality and attain nirvana."

(The Buddha told Well-Appearing One that it is because of prajna paramita but not because of the four noble truths or the knowledge of the four noble truths that great bodhisattvas can attain nirvana.)

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, what is the nature of equality of the four noble truths?"

The Buddha replied to Well-Appearing One, "Where there is no suffering and the knowledge of suffering, the cause of suffering and the knowledge of the cause of suffering, the

cessation of suffering and the knowledge of the cessation of suffering, and the path for the cessation of suffering and the knowledge of the path for the cessation of suffering, there is the nature of equality of the four noble truths. This nature of equality is the four noble truths. The characteristics of the nature of realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, dharma concentration, dharma dwelling, nature of equality, nature of nonarising, the realm of empty space, and the realm of the inconceivable are always as they have been whether the Thus-Comer appears in the world or not. They neither lose nor deteriorate. They are changeless. This is named the nature of equality of the four noble truths. Great bodhisattvas cultivate prajna paramita to stay aware of the nature of equality of the four noble truths, and by doing so, they can remain continually awakened to them."

(The Buddha explained the nature of equality of the four noble truths.)

Meanwhile, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how will great bodhisattvas cultivate prajna paramita always remaining awakened to the nature of equality of the four noble truths? If great bodhisattvas can always stay awakened to the nature of equality of the four noble truths, they can always stay awakened to all noble truths. If they can continually stay awakened to the noble truths, they can cultivate bodhisattva actions as they should do. If they can cultivate bodhisattva actions as they should do, they will not fall into the stage of voice-hearer or self-enlightened one; rather, they will enter onto the bodhisattva path of nonarising. How will they do all these?"

The Buddha replied to Well-Appearing One, "As great bodhisattvas cultivate prajna paramita, they should view all dharmas as they really are. That is, they will ralize all dharmas as unattainable. As they realize all dharmas as unattainable, they will see their emptiness. They will see that all dharmas, absorbed or not absorbed by the four noble truths, are empty. When they view dharmas in this way, they will enter onto the bodhisattva path of nonarising, they thus will dwell in the stage of embryonic Buddha nature. Once they dwell in this stage, they definitely will not regress from the top; that means, they will not fall into the stage of voice-hearer or self-enlightened one from the stage of bodhisattva."

(The Buddha explained again for Well-Appearing One how great bodhisattvas enter onto the bodhisattva path of nonarising and avoid regressing to the stage of voice-hearer or self-enlightened one.)

"Well-Appearing One, when dwelling peacefully in the bodhisattva stage of embryonic Buddha nature, great bodhisattvas can elicit the four meditations, four immeasurable minds, and four formless concentrations. As they dwell peacefully in this samatha state, they can make wise judgment and right choice based on the awareness of the four noble truths pertaining to specific situations. They then universally know suffering without being attached to suffering. They will permanently remove the cause of suffering without being attached to the cause of suffering. They will realize the cessation of the cause of suffering without being attached to the cessation of suffering. They will cultivate the path for the cessation of suffering without being attached to the path. They can follow their minds to enter the unsurpassed, perfect, and universal bodhi depending on changing situations to contemplate and investigate the forms of all dharmas as they really are."

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how will great bodhisattvas contemplate and investigate the forms of all dharmas as they really are?"

The Buddha replied, "Well-Appearing One, great bodhisattvas should contemplate all dharmas as empty."

"World-Honored one, as great bodhisattvas contemplate all dharmas as empty, what emptiness do they see?"

"Well-Appearing One, great bodhisattvas contemplate the particular characteristics of all dharmas as empty. Well-Appearing One, as great bodhisattvas adopt vipasyana to reflect on the particular characteristics of all dharmas, they see the emptiness of the dharmas. They do not see the particular forms of the dharmas, in which one can dwell to realize and attain the unsurpassed, perfect, and universal bodhi. Why? Well-Appearing One, the unsurpassed, perfect, and universal bodhi of the Buddhas and all dharmas are without nature; nonnature is their self-nature. This nonnature is not made by Buddhas, self-enlightened ones, bodhisattvas, voice-hearers, or voice-hearer aspirants. Because sentient beings do not see and know that all dharmas are empty, great

bodhisattvas feel obliged to cultivate prajna paramita, teach this dharma as it really is expediently and skillfully to sentient beings, relieving them from attachment and the suffering in birth and death."

(The Buddha taught how great bodhisattvas contemplate and investigate the forms of all dharmas as they really are.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, if all dharmas adopt nonnature as their self-nature and such nonnature is not made by Buddhas, self-enlightened ones, bodhisattvas, arhats, nonreturners, once-returners, stream-enterers, or voice-hearer aspirants, then why are the establishments made to distinguish among hells, the realm of animals, realm of ghosts, human world, and the heavens, such as the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, Heaven of Yama, Heaven of Tusita, Heaven of Enjoying Self-Made Changes, and Heaven of Other-Made Changes; the Heaven of Brahma Followers, Heaven of Brahma Associates, Heaven of Brahma Family, and Heaven of Great Brahma; the Heaven of Light, Heaven of Lesser Light, Heaven of Infinite Light, and Heaven of Extreme Brightness and Purity; the Heaven of Purity, Heaven of Lesser Purity, Heaven of Infinite Purity, and Heaven of Universal Purity; the Heaven of Expansion, Heaven of Lesser Expansion, Heaven of Infinite Expansion, Heaven of Extensive Rewards, and Heaven of No Thought; the Heaven of No Aspiration, Heaven of No Affliction, Heaven of Good Appearance, Heaven of Good Sight, and Heaven of Ultimate Form; the Heaven of Boundless Emptiness, Heaven of Boundless Consciousness, Heaven of Nothingness, and Heaven of Nonthinking and Not Nonthinking; and the stream-enterer, once-returner, nonreturner, arhat, self-enlightened one, great bodhisattva, and Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One?"

(Well-Appearing One asked if the self-nature of all dharmas is nonnature, why are the establishments made to distinguish among various realms?)

"Are hells, the realm of animals, and realm of ghosts established because of karma? Is human world established because of karma? Are the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, Heaven of Yama, Heaven of Tusita, Heaven of Enjoying Self-Made Changes, and Heaven of Enjoying Other-Made Changes established because of karma?

Are the Heaven of Brahma Followers, Heaven of Brahma Associates, Heaven of Brahma Family, and Heaven of Great Brahma established because of karma? Are the Heaven of Light, Heaven of Lesser Light, Heaven of Infinite Light, and Heaven of Extremely Great Brightness and Purity established because of karma? Ae the Heaven of Purity, Heaven of Lesser Purity, Heaven of Infinite Purity, and Heaven of Universal Purity established because of karma? Are the Heaven of Expansion, Heaven of Lesser Expansion, Heaven of Infinite Expansion, and Heaven of Extensive Rewards established because of karma? Is the Heaven of Nonthinking established because of karma? Are the Heaven of No Aspiration, Heaven of No Affliction, Heaven of Good Appearance, Heaven of Good Sight, and Heaven of Ultimate Form established because of karma? Are the Heaven of Boundless Emptiness, Heaven of Boundless Consciousness, Heaven of Nothingness, and Heaven of Nonthinking and Not Nonthinking established because of karma? Are stream-enterer, once-returner, nonreturner, self-enlightened one, great bodhisattva, and Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One established because of karma?"

(Well-Appearing One asked if various dharmas are established because of karma.)

"World-Honored One, as the dharmas without nature should not have operations, how can we say that because of such and such causes, some sentient beings are reborn in hells, the realm of animals, or the realm of ghosts, while others are reborn in human world, or in the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, Heaven of Yama, Heaven of Tusita, Heaven of Enjoying Self-Made Changes, or the Heaven of Other-Made Changes? How can we say that because of such and such causes, some are reborn in the Heaven of Brahma followers, Heaven of Brahma Associates, Heaven of Brahma Family, or the Heaven of Great Brahma, while others are reborn in the Heaven of Light, Heaven of Lesser Light, Heaven of Infinite Light, Heaven of Extremely Great Brightness and Purity, Heaven of Purity, Heaven of Lesser Purity, Heaven of Infinite Purity, or Heaven of Universal Purity? How can we say that because of such and such dharmas that some sentient beings are reborn in the Heaven of Expansion, Heaven of Lesser Expansion, Heaven of Infinite Expansion, or the Heaven of Expansive Rewards, while others are reborn in the Heaven of Nonthinking, Heaven of No Aspiration, Heaven of No Affliction, Heaven of Good Appearance, Heaven of Good Sight, or Heaven of Ultimate Form? How can we say that because of such and such causes that some

sentient beings attain stream-entry effect, once-return effect, nonreturn effect, arhat effect, or self-enlightenment bodhi, while others enter onto the state of bodhisattva to practice great bodhisattva actions, become the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, assisting sentient beings to get rid of birth and death?"

(Well-Appearing One further asked that as the dharmas without nature cannot do anything, how can we say that because of such and such causes that some sentient beings are reborn in this realm and others are reborn in another realm?)

The Buddha replied to Well-Appearing One, "As you say, the dharmas are without nature. The dharmas without nature cannot establish differences among various dharmas. They do not have karmas, effects, and operations either.

"Well-Appearing One, ignorant ordinary sentient beings do not know the holy dharma of vinaya. They do not know that the self-nature of all dharmas is without nature. Because of their ignorant, upside-down views, they initiate differentiation in the karmas of body, speech, and mind and thus receive various bodies. In correspondence with different bodies, hells, the realm of animals, the realm of ghosts, and human world are established; the Heavens of Four Great kings, Thirty-Three Smaller Heavens, Yama, Tusita, Enjoying Self-Made Changes, and Enjoying Other-made Changes are established; the Heavens of Brahma Followers, Brahma Associates, Brahma Family, and Great Brahma are established; the Heavens of Light, Lesser Light, Infinite Light, and Extremely Great Brightness and Purity are established; the Heavens of Purity, Lesser Purity, Infinite Purity, and Universal Purity are established; the Heavens of Expansion, Lesser Expansion, Infinite Expansion, Extensive Rewards, and Nonthinking are established; the Heavens of No Aspiration, No Affliction, Good Appearance, Good Sight, and Ultimate Form are established; the Heavens of Boundless Emptiness, Boundless Consciousness, Nothingness, and Nonthinking and Not Nonthinking are established.

"Well-Appearing One, in order to rescue ignorant ordinary sentient beings and liberate them from the suffering of birth and death caused by upside-down views, the holy dharma of vinaya with different classified levels is established. By following this classification, stream-enterer, once-returner, nonreturner, arhat, self-enlightened one, great bodhisattva, and Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One are established.

However, the self-nature of all dharmas is without nature, and within the dharmas without nature, there are no different dharmas, karmas, effects, or operations. The dharmas without nature are always without nature."

"Furthermore, Well-Appearing One, as to the question you raised, 'The dharmas without nature should have no operation, so how can we say that because of such and such dharmas that some have attained the stream-entry effect, once-return effect, nonreturn effect, arhat effect, or self-enlightenment bodhi, while others have entered onto the path of bodhisattva to practice great bodhisattva actions, become Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, and assist sentient beings to get rid of birth and death?' Well-Appearing One, what do you think about this? Are all the paths that they cultivate without nature? Is the stream-entry effect, once-return effect, nonreturn effect, or arhat effect without nature? Is the self-enlightenment bodhi without nature? Are all great bodhisattva paths without nature? Is the unsurpassed, perfect, and universal bodhi of the Buddhas without nature?"

Well-Appearing One replied, "World-Honored One, all the paths cultivated are without nature. The stream-entry effect, once-return effect, nonreturn effect, and arhat effect are without nature. The self-enlightenment bodhi is without nature. All great bodhisattva paths are without nature. The unsurpassed, perfect, and universal bodhi of the Buddhas is also without nature."

The Buddha asked, "Well-Appearing One, what do you think about this? Can dharmas without nature attain dharmas without nature?"

Well-Appearing One replied, "No, World-Honored One. No, Well-Gone One."

The Buddha said, "Well-Appearing One, as all dharmas are without nature and path, they are neither correspondent nor not correspondent. They are immaterial, invisible, unsubstantial, and with only one form, namely, formlessness. Because of the upside-down views, ignorant sentient beings grasp illusory differentiation and mistake formless for form, and thus remain attached to the five aggregates. They mistake impermanence for permanence, pain for pleasure, selflessness for selfness, impurity for purity, and nonnature for nature. Because of this cause and condition, great bodhisattvas cultivate prajna paramita, achieve superior expedient skills, and rescue sentient beings by relieving them from upside-down views and illusory attachment, and

establish them expediently in the dharmas of formlessness. Great bodhisattvas further encourage sentient beings to cultivate and learn diligently to get rid of birth and death, and realize and attain the ultimate, permanent happiness of nirvana."

(The Buddha confirmed the saying that the self-nature of all dharmas is without nature. He further explained why and how differentiations among various dharmas are established.)

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, are the things to which ignorant ordinary sentient beings remain attached real and not illusory, leading them to create karmas and reincarnate in various destinies, thereby remaining unable to get rid of the suffering in birth and death?"

The Buddha replied to Well-Appearing One, "Not even a single object as little as the tip of the hair is real and not illusory, but ignorant ordinary sentient beings are attached to the illusions and create karmas. They thus reincarnate in various destinies and cannot get rid of the suffering of birth and death only because of the upside-down attachment to illusions.

"Well-Appearing One, let me clarify the meanings using similes to make this truth more comprehensible so that it can be accurately understood. Well-Appearing One, what do you think about this? As people enjoy the pleasures of the five senses in dreams, is there anything real about those experiences?"

Well-Appearing One replied, "No, World-Honored One. No, Well-Gone One. As people seen in dreams are not real, how can they receive the pleasures of the five senses?"

The Buddha asked Well-Appearing One, "What do you think about this? Are the dharmas of the world and beyond the world, the flawed and flawless dharmas, and conditioned and unconditioned dharmas like things seen in dreams?"

Well-Appearing One replied, "No, World-Honored One. No, Well-Gone One. All dharmas of and beyond the world, flawed and flawless dharmas, and conditioned and unconditioned dharmas are not like things seen in dreams."

The Buddha asked Well-Appearing One, "What do you think about this? Can genuine births and deaths of various destinies occur within dreams?"

Well-Appearing One replied, “No, World-Honored One. No, Well-Gone One.”

The Buddha asked Well-Appearing One again, “What do you think about this? Can genuine cultivation occur within dreams, allowing one to get rid of contamination and attain purification?”

Well-Appearing One replied, “No, World-Honored One. No, Well-Gone One. Why? World-Honored One, what one sees in dreams is not real, in which the one who establishes and the dharmas established are nonexistent. As the cultivation in dreams is nonexistent, how can we say that the purified ones who have become free from contamination are existent?”

(The Buddha inspired Well-Appearing One to think about the unreal dharmas by using the simile of what one dreams.)

Fascicle 396

Chapter 74

The Selfless Self-Nature

Section 2

(In the First Assembly)

The Buddha asked Well-Appearing One, “What do you think about this? Are the images reflected in a clear mirror real? Do the sentient beings shown in these images make karmas, leading them to fall into hells, the realm of animals, or the realm of ghosts? Will they be reborn in human world, the Heaven of Four Great Kings, and so forth, and the Heaven of Enjoying Other-Made Changes in the realm of desire, the Heaven of Brahma Followers, and so forth, and the Heaven of Ultimate Form in the realm of form, or in the Heaven of Boundless Emptiness, and so forth, and the Heaven of Nonthinking and Not Nonthinking in the realm of formlessness as a result produced by their actions in mirrored images?”

Well-Appearing One replied, “No, World-Honored One. No, Well-Gone One. The images shown in a clear mirror are not real but may delude ignorant children. How can the images shown in a mirror make karmas and thus be reborn in inferior destinies, in heaven or human world?”

The Buddha asked Well-Appearing One again, “What do you think about this? Can images cultivate bodhi path? Can they cultivate the path to remove defilement and become pure?”

Well-Appearing One replied, “No, World-Honored One. No, Well-Gone One. Why? World-Honored One, all images reflected in the mirror are not real. No one can establish and no dharma can be established in these images. As the path of cultivation is nonexistent, how can one cultivate the path to eliminate defilement and become pure?”

The Buddha asked Well-Appearing One. “What do you think about this? Are the dharmas of or beyond the world, the flawed or flawless dharmas, and the conditioned or unconditioned dharmas like the images reflected in a mirror?”

Well-Appearing One replied, “Yes, World-Honored One. Yes, Well-Gone One. All dharmas of or beyond the world, the flawed or flawless dharmas, and the conditioned or unconditioned dharmas are like the images reflected in a mirror.”

(The Buddha inspired Well-Appearing One to think about the unreal dharmas by using the simile of images in mirror.)

The Buddha asked Well-Appearing One, “What do you think about this? Are the echoes in deep valleys real? Will sentient beings make karmas because of echoes and thus fall into hells, the realm of animals, or the realm of ghosts? Will they be reborn in human world, the Heaven of Four Great Kings, and so forth, and the Heaven of Enjoying Other-Made Changes in the realm of desire, the Heaven of Brahma Followers, and so forth, and the Heaven of Ultimate Form in the realm of form, or the Heaven of Boundless Emptiness, and so forth, and the Heaven of Nonthinking and Not Nonthinking in the realm of formlessness?”

Well-Appearing One replied, “No, World-Honored One. No, Well-Gone One. The echoes in deep valleys are not real but will delude ignorant ones. How can echoes cause one to make karmas and thus fall into the bad destinies, or be reborn in heaven or human world?”

The Buddha asked Well-Appearing One, “What do you think about this? Are the echoes in deep valleys the real path of cultivation so that one can practice this path to get rid of contamination and become purified?”

Well-Appearing One replied, “No, World-Honored One. No, Well-Gone One. Why? World-Honored One, the echoes in deep valleys are not real, and in them no one can establish, and no dharma can be established. As the path of cultivation is nonexistent, how can one cultivate the path to get rid of contamination and become purified?”

The Buddha asked Well-Appearing One, “What do you think about this? Are the dharmas of the world or beyond the world, the flawed or flawless dharmas, and the conditioned or unconditioned dharmas like the echoes in deep valleys?”

Well-Appearing One replied, “Yes, World-Honored One. Yes, Well-Gone One. All dharmas, the dharmas of the world or beyond the world, the flawed or flawless dharmas, and the conditioned or unconditioned dharmas are like echoes.”

(The Buddha inspired Well-Appearing One to think about the unreal dharmas by using the simile of echoes in deep valley.)

The Buddha asked Well-Appearing One, “What do you think about this? Are illusory images of water under sunlight real? Will sentient beings make karmas because of illusory images and thus fall into the hells, the realm of animals, or the realm of ghosts? Will they be reborn in human world, the Heaven of Four Great Kings, and so forth, and the Heaven of Enjoying Other-Made Changes in the realm of desire, the Heaven of Brahma Followers, and so forth, and the Heaven of Ultimate Form in the realm of form, or the Heaven of Boundless Emptiness, and so forth, and the Heaven of Nonthinking and Not Nonthinking in the realm of formlessness?”

Well-Appearing One replied, “No, World-Honored One. No, Well-Gone One. Illusory images of water under sunlight are not real but will delude ignorant ones. How can one make karmas because of these illusory images and thus fall into bad destinies, or be reborn in the heaven or human world?”

The Buddha asked Well-Appearing One, “What do you think about this? Are illusory images of water under sunlight a real path of cultivation with which one can get rid of contamination and become purified?”

Well-Appearing One replied, “No, World-Honored One. No, Well-Gone One. Why? Illusory images of water under sunlight are not real, and in them no one can establish, and no dharma can be established. As the path of cultivation is nonexistent, how can one cultivate the path to get rid of contamination and become purified?”

The Buddha asked Well-Appearing One again, “What do you think about this? Are the dharmas of or beyond the world, the flawed or flawless dharmas, and the conditioned or unconditioned dharmas like illusory images of water under sunlight?”

Well-Appearing One replied, “Yes, World-Honored One. Yes, Well-Gone One. All dharmas of or beyond the world, the flawed or flawless dharmas, and the conditioned or unconditioned dharmas are like illusory images of water under sunlight.”

(The Buddha inspired Well-Appearing One to think about the unreal dharmas by using the simile of illusory images of water under sunlight.)

The Buddha asked Well-Appearing One, “What do you think about this? Are shadows real? Will sentient beings make karmas because of shadows and thus fall in hells, the realm of animals, and the realm of ghosts? Will they be reborn in human world, the Heaven of Four Great Kings, and so forth, and the Heaven of Enjoying Other-Made Changes in the realm of desire, the Heaven of Brahma Followers, and so forth, and the Heaven of Ultimate Form in the realm of form, or the Heaven of Boundless Emptiness, and so forth, and the Heaven of Nonthinking and Not Nonthinking in the realm of formlessness?”

Well-Appearing One replied, “No, World-Honored One. No, Well-Gone One. Shadows are not real but will delude ignorant ones. How can one make karmas because of shadows and thus fall into bad destinies, or be reborn in heaven or human world?”

The Buddha asked Well-Appearing One again, “What do you think about this? Are shadows a real path with which one can cultivate to get rid of contamination and become purified?”

Well-Appearing One replied, “No, World-Honored One. No, Well-Gone One. Why? World-Honored One, shadows are not real, and in them no one can establish, and no dharma can be established. As the path of cultivation is nonexistent, how can one cultivate the path to get rid of contamination and become purified?”

The Buddha asked Well-Appearing One, “How do you think about this? Are the dharmas of and beyond the world, the flawed and flawless dharmas, and the conditioned and unconditioned dharmas like shadows?”

Well-Appearing One replied, “Yes, World-Honored One. Yes, Well-Gone One. All dharmas of and beyond the world, the flawed and flawless dharmas, and the conditioned and unconditioned dharmas are like shadows.”

(The Buddha inspired Well-Appearing One to think about the unreal dharmas by using the simile of shadows.)

The Buddha asked Well-Appearing One, “What do you think about this? Are transformed elephants, horses, vehicles, and infantries made by magicians real? Will sentient beings make karmas because of these illusions and thus fall into the hells, the realm of animals, or the realm of ghosts? Will they be reborn in human world, or in the Heaven of Four Great Kings, and so forth, and the Heaven of Enjoying Other-Made Changes in the realm of desire, in the Heaven of Brahma Followers, and so forth, and the Heaven of Ultimate Form in the realm of form, and in the Heaven of Boundless Emptiness, and so forth, and the Heaven of Nonthinking and Not Nonthinking in the realm of formlessness?”

Well-Appearing One replied, “No, World-Honored One. No, Well-Gone One. Illusory transformed elephants, horses and so forth are not real, but will delude ignorant children. How can one make karmas because of them and fall into bad destinies or be reborn in the heaven or human world?”

The Buddha asked Well-Appearing One, “What do you think about this? Are these illusory things a real path of cultivation with which one can get rid of contamination and become purified?”

Well-Appearing One replied, “No, World-Honored One. No, Well-Gone One. Why? World-Honored One, transformed elephants, horses, and so forth are not real, and in them, no one can establish, and no dharma can be established. As the path of cultivation is nonexistent, how can one cultivate the path to get rid of contamination and become purified?”

The Buddha asked Well-Appearing One again, “What do you think about this? Are the dharmas of and beyond the world, the flawed and flawless ones, and the conditioned and unconditioned ones like these illusory transformed elephants, horses, and so forth?”

Well-Appearing One replied, “Yes, World-Honored One. Yes, Well-Gone One. All dharmas of and beyond the world, the flawed and flawless dharmas, and the conditioned and unconditioned dharmas are like the illusory transformed elephants, horses, and so forth.”

(The Buddha inspired Well-Appearing One to think about the unreal dharmas by using the simile of transformed illusions.)

The Buddha asked Well-Appearing One, “What do you think about this? Are transformed bodies of the Buddha real? Will sentient beings make karmas because of them and thus fall into the hells, the realm of animals, or the realm of ghosts? Will they be reborn in the human world or in the Heaven of Four Great Kings, and so forth, and the Heaven of Enjoying Other-Made Changes in the realm of desire, the Heaven of Brahma Followers, and so forth, and the Heaven of Ultimate Form in the realm of form, or the Heaven of Boundless Emptiness, and so forth, and the Heaven of Nonthinking and Not Nonthinking in the realm of formlessness?”

Well-Appearing One replied, “No, World-Honored One. No, Well-Gone One. As the transformed bodies are not real, how can one make karmas with them and thus fall into bad destinies or be reborn in heaven or human world?”

The Buddha asked Well-Appearing One, “What do you think about this? Are transformed bodies a real path of cultivation and with which one can cultivate to get rid of contamination and become purified?”

Well-Appearing One replied, “No, World-Honored One. No, Well-Gone One. Why? World-Honored One, transformed bodies are not real, and in them, no one can establish, and no dharma can be established. As the path of cultivation is nonexistent, how can one cultivate the path to get rid of contamination and become purified?”

The Buddha asked Well-Appearing One, “What do you think about this? Are the dharmas of and beyond the world, the flawed and flawless ones, and the conditioned and unconditioned ones like transformed bodies?”

Well-Appearing One replied, “Yes, World-Honored One. Yes, Well-Gone One. All dharmas of and beyond the world, the flawed and flawless dharmas, and the conditioned and unconditioned dharmas are like transformed bodies.”

(The Buddha inspired Well-Appearing One to think about the unreal dharmas by using the simile of transformed bodies.)

The Buddha asked Well-Appearing One, “What do you think about this? Are mirages real? Will sentient beings make karmas because of mirages and thus fall into hells, the realm of animals, or the realm of ghosts? Will they be reborn in human world or in the Heaven of Four Great Kings, and so forth, and the Heaven of Enjoying Other-Made Changes in the realm of desire, the Heaven of Brahma Followers, and so forth, and the Heaven of Ultimate Form in the realm of form, or the Heaven of Boundless Emptiness, and so forth, and the Heaven of Nonthinking and Not Nonthinking in the realm of formlessness?”

Well-Appearing One replied, “No, World-Honored One. No, Well-Gone One. As all things that appear like mirages are not real, how can one make karmas because of mirages and thus fall into bad destinies or be reborn in heaven or human world?”

The Buddha asked Well-Appearing One, “What do you think about this? Are mirages a real path of cultivation and through which one can cultivate to get rid of contamination and become purified?”

Well-Appearing One replied, “No, World-Honored One. No, Well-Gone One. Why? World-Honored One, all things appear like mirages are not real, and in them, no one can establish, and no dharma can be established. As the path of cultivation is nonexistent, how can one cultivate the path to get rid of contamination and become purified?”

The Buddha asked Well-Appearing One, “What do you think about this? Are the dharmas of and beyond the world, the flawed and flawless dharmas, and the conditioned and unconditioned dharmas like things that appear in mirages?”

Well-Appearing One replied, “Yes, World-Honored One. Yes, Well-Gone One. All dharmas of and beyond the world, the flawed and flawless dharmas, and the conditioned and unconditioned dharmas are like things shown in mirages.”

The Buddha asked Well-Appearing One again, “What do you think about this? Are there real contaminated ones or real purified ones in mirages?”

Well-Appearing One replied, “No, World-Honored One. No, Well-Gone One. There are no real contaminated ones or real purified ones in mirages.”

The Buddha said, “Well-Appearing One, as contaminated ones or purified ones are not real, contamination and purification are not real either. Why? Well-Appearing One, because the sentient beings with deluded differentiation are attached to the ‘I’ and the associated images, they insist that contaminated ones and purified ones are existent. But ones with insightful and accurate understanding of the truth will not think so because they understand that both contaminated ones and purified ones are nonexistent, contamination and purification are nonexistent too.”

(The Buddha used similes to inspire Well-Appearing One to think of and realize that all dharmas are empty and nonexistent.)

## Chapter 75

## The Ultimate Meaning of Yoga

### Section 1

### (In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, the ones with insightful and accurate understanding of the truth are without contamination and purification, while the ones without insightful and accurate understanding of the truth are also without contamination and purification. Why? It is because the self-nature of all dharmas is without nature. World-Honored One, the dharmas without nature are without contamination and purification; the dharmas with nature are without contamination and purification; and the dharmas with and without nature are also without contamination and purification. World-Honored One, the dharmas without self-nature are without contamination and purification; the dharmas with self-nature are without contamination and purification; and the dharmas with and without self-nature are also without contamination and purification. Why? It is because the self-nature of all dharmas is without nature. World-Honored One, if this is the case, then why does the Buddha teach that there is the dharma of purification?”

The Buddha replied to Well-Appearing One, “I say that the nature of equality of all dharmas is the dharma of purification.”

“What is the nature of equality of all dharmas?”

“Well-Appearing One, the nature and the forms of realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable of all dharmas are as they have always been whether the Thus-Comer appears in the world or not. This is named the nature of equality of all dharmas. This nature of equality is named pure dharma in terms of the worldly statement instead of ultimate meaning. Why? In ultimate meaning, there is neither differentiation and nonsensical argument nor the access to all voices, sounds, and names.”

(The Buddha explained for Well-Appearing One the meaning of the nature of equality of all dharmas. That is, all dharmas are unreal although they appear real.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, all dharmas are like dreams, images, echoes, illusory images of water under sunlight, illusions,

transformed bodies, and mirages; they appear as if real although they are not. Great bodhisattvas have relied on these unreal dharmas to aspire to anuttara-samyak-sambodhi, and vow, ‘I swear to fulfill giving, pure precept, forbearance, diligence, meditation, prajna, expedient skillfulness, abilities, and perfect knowledge paramitas. I swear to fulfill the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; and the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. I swear to fulfill internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. I swear to fulfill realness, dharma realm, dharma nature, the nature of nonillusion, nature of equality, nature of changelessness, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable. I swear to fulfill the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. I swear to fulfill all dharani gates and all samadhi gates; the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; the dharani of debate; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; and the thirty-two perfect major marks and eighty distinguishing minor features. I swear to emit immeasurable rays of light to shine over the boundless worlds of the ten directions, provoke all kinds of wonderful voices and joyful sounds to fill the boundless worlds of the ten directions, and teach sentient beings the exquisite dharma gates according to individual differences, allowing them to learn and cultivate diligently, and attain the superior benefits and happiness. Why do great bodhisattvas rely on unreal dharmas to fulfill these superior dharmas?”

(Well-Appearing One asked the Buddha why great bodhisattvas rely on unreal dharmas to fulfill various superior holy dharmas to attain anuttara-samyak-sambodhi, namely the unsurpassed bodhi, to benefit sentient beings?)

The Buddha replied to Well-Appearing One by asking him, “What do you think about this? Are the dharmas you talk about also like dreams, images, echoes, illusory images of water under sunlight, shadows, illusions, transformed bodies, and mirages?”

Well-Appearing One replied, “Yes, World-Honored One. Yes, Well-Gone One. If all dharmas are unreal, and they are like dreams, echoes, and so forth, and mirages, then why do great bodhisattvas cultivate prajna paramita and sincerely vow: I swear to fulfill all merits and virtues to bring benefits and happiness to immeasurable sentient beings?

“World-Honored One, the phenomena that appear in dreams, echoes, and so forth, and mirages cannot practice giving, pure precept, forbearance, diligence, meditation, prajna, expedient skillfulness, exquisite aspiration, abilities, and knowledge paramitas, let alone they can fulfill all these dharmas. So do the rest of unreal beings.

“World-Honored One, the phenomena that appear in dreams, echoes, and so forth, and mirages cannot practice the four meditations, four immeasurable minds, and four formless concentrations, let alone they can fulfill all these dharmas. So do the rest of unreal beings.

“World-Honored One, the phenomena that appear in dreams, echoes, and so forth, and mirages cannot practice the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, let alone they can fulfill all these dharmas. So do the rest of unreal beings.

“World-Honored One, the phenomena that appear in dreams, echoes, and so forth, and mirages cannot practice the liberation gates of emptiness, formlessness, and nonaspiration, let alone they can fulfill these dharmas. So do the rest of unreal beings.

“World-Honored One, the phenomena that appear in dreams, echoes, and so forth, and mirages cannot practice the eight liberations, eight vexation-overcoming meditations, nine

concentrations in sequence, and ten universal contemplations, let alone they can fulfill all these dharmas. So do the rest of unreal beings.

“World-Honored One, the phenomena that appear in dreams, echoes, and so forth, and mirages cannot practice internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, let alone they can fulfill all these dharmas. So do the rest of unreal beings.

“World-Honored One, the phenomena that appear in dreams, echoes, and so forth, and mirages cannot practice realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable, let alone they can fulfill all these dharmas. So do the rest of unreal beings.

“World-Honored One, the phenomena that appear in dreams, echoes, and so forth, and mirages cannot practice the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, let alone they can fulfill these dharmas. So do the rest of unreal beings.

“World-Honored One, the phenomena that appear in dreams, echoes, and so forth, and mirages cannot practice all dharani gates and all samadhi gates, let alone they can fulfill these dharmas. So do the rest of unreal beings.

“World-Honored One, the phenomena that appear in dreams, echoes, and so forth, and mirages cannot practice the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud, let alone they can fulfill all these dharmas. So do the rest of unreal beings.

“World-Honored One, the phenomena that appear in dreams, echoes, and so forth, and mirages cannot practice the five eyes and six supernatural powers, let alone they can fulfill these dharmas. So do the rest of unreal beings.

“World-Honored One, the phenomena that appear in dreams, echoes, and so forth, and mirages cannot practice the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha’s wisdom and power, let alone they can fulfill all these dharmas. So do the rest of unreal beings.

“World-Honored One, the phenomena that appear in dreams, echoes, and so forth, and mirages cannot practice the dharani of debate, let alone they can fulfill this dharma. So do the rest of unreal beings.

“World-Honored One, the phenomena that appear in dreams, echoes, and so forth, and mirages cannot practice staying in correct mindfulness and dwelling in equanimity at all times, let alone they can fulfill these dharmas. So do the rest of unreal beings.

“World-Honored One, the phenomena that appear in dreams, echoes, and so forth, and mirages cannot practice the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, let alone they can fulfill these dharmas. So do the rest of unreal beings.

“World-Honored One, the phenomena that appear in dreams, echoes, and so forth, and mirages cannot practice the thirty-two perfect major marks and eighty distinguishing minor features, let alone they can fulfill these dharmas. So do the rest of unreal beings.

“World-Honored One, the phenomena that appear in dreams, echoes, and so forth, and mirages cannot accomplish the tasks intended to do. So do the rest of unreal beings.”

The Buddha said to Well-Appearing One, “Yes, it is as you say. Unreal beings are unable to practice giving, pure precept, forbearance, diligence, meditation, prajna, expedient skillfulness, exquisite aspiration, abilities, and knowledge paramitas, let alone they can fulfill them. Unreal beings are unable to practice the four meditation, four immeasurable minds, and

four formless concentrations, let alone they can fulfill them. Unreal beings are unable to practice the four bases of mindfulness, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, let alone they can fulfill them. Unreal beings are unable to practice the liberation gates of emptiness, formlessness, and nonaspiration, let alone they can fulfill them. Unreal beings are unable to practice the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, let alone they can fulfill them. Unreal beings are unable to practice internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, let alone they can fulfill them. Unreal beings are unable to practice realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable, let alone they can fulfill them. Unreal beings are unable to practice the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, let alone they can fulfill them. Unreal beings are unable to practice all dharani gates and all samadhi gates, let alone they can fulfill them. Unreal beings are unable to practice the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud, let alone they can fulfill them. Unreal beings are unable to practice the five eyes and six supernatural powers, let alone they can fulfill them. Unreal beings are unable to practice the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power, left alone they can fulfill them. Unreal beings are unable to practice the dharani of debate, let alone they can fulfill it. Unreal beings are unable to practice staying in correct mindfulness and dwelling in equanimity at all times, let alone they can fulfill them. Unreal beings are unable to practice the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all

phenomena, let alone they can fulfill them. Unreal beings are unable to practice the thirty-two perfect major marks and eighty distinguishing minor features, let alone they can fulfill them. Unreal beings are unable to accomplish the tasks that one intends to do. Unreal beings are unable to realize and attain the unsurpassed, perfect, and universal bodhi that one pursues.

"Furthermore, Well-Appearing One, because giving, pure precept, forbearance, diligence, meditation, prajna, expedient skillfulness, exquisite aspiration, abilities, and knowledge paramitas are unreal, they are unable to realize and attain the unsurpassed, perfect, and universal bodhi that one pursues. Because the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are unreal, they are unable to realize and attain the unsurpassed, perfect, and universal bodhi that one pursues. Because internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are unreal, they are unable to realize and attain the unsurpassed, perfect, and universal bodhi that one pursues. Because the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unreal, they are unable to realize and attain the unsurpassed, perfect, and universal bodhi that one pursues. Because the four meditations, four immeasurable minds, and four formless concentrations are unreal, they are unable to realize and attain the unsurpassed, perfect, and universal bodhi that one pursues. Because the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are unreal, they are unable to realize and attain the unsurpassed, perfect, and universal bodhi that one pursues. Because all dharani gates and all samadhi gates are unreal, they are unable to realize and attain the unsurpassed, perfect, and universal bodhi that one pursues. Because the liberation gates of emptiness, formlessness, and nonaspiration are unreal, they are unable to realize and attain the unsurpassed, perfect, and universal bodhi that one pursues. Because the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be

surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are unreal, they are unable to realize and attain the unsurpassed, perfect, and universal bodhi that one pursues. Because the five eyes and six supernatural powers are unreal, they are unable to realize and attain the unsurpassed, perfect, and universal bodhi that one pursues. Because the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power are unreal, they are unable to realize and attain the unsurpassed, perfect, and universal bodhi that one pursues. Because staying in correct mindfulness and dwelling in equanimity at all times are unreal, they are unable to realize and attain the unsurpassed, perfect, and universal bodhi that one pursues. Because the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are unreal, they are unable to realize and attain the unsurpassed, perfect, and universal bodhi that one pursues."

(The Buddha taught that because all superior holy dharmas are unreal, they are unable to realize and attain the unsurpassed bodhi that one pursues.)

"Well-Appearing One, all these dharmas are caused by thinking. The dharmas caused by thinking cannot realize and attain the perfect knowledge of all perfect knowledge.

(The Buddha further said as these dharmas are caused by thinking, they cannot realize and attain the perfect knowledge.)

"Furthermore, Well-Appearing One, these dharmas can initiate the bodhi path, but cannot contribute to the forming of effects because they do not arise, cause, and they have no real forms. Since the time great bodhisattvas first aspired to the bodhi, they have initiated various virtuous dharmas in body, speech, and mind. They have cultivated giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They have also cultivated the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. They have dwelled peacefully in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction,

emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. They have also dwelled peacefully in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They have cultivated the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; all dharani gates and all samadhi gates; the liberation gates of emptiness, formlessness, and nonaspiration; the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. But they know that all these dharmas are like dreams, images, echoes, illusory images of water under sunlight, shadows, illusions, transformed things, and mirages. They are not real.

"Furthermore, Well-Appearing One, although these dharmas are unreal, great bodhisattvas cannot assist sentient beings to mature, dignify and purify Buddha lands, and realize and attain the unsurpassed, perfect, and universal bodhi unless they can fulfill these unreal dharmas. If great bodhisattvas do not fulfill giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, they will not be able to assist sentient beings to mature, dignify and purify Buddha lands, and realize and attain the unsurpassed, perfect, and universal bodhi. If great bodhisattvas do not fulfill the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, they will not be able to assist sentient beings to mature, dignify and purify Buddha lands, and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not fulfill internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned

reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, they will not be able to assist sentient beings to mature, dignify and purify Buddha lands, and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not fulfill the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they will not be able to assist sentient beings to mature, dignify and purify Buddha lands, and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not fulfill the four meditations, four immeasurable minds, and four formless concentrations, they will not be able to assist sentient beings to mature, dignify and purify Buddha lands, and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not fulfill the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they will not be able to assist sentient beings to mature, dignify and purify Buddha lands, and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not fulfill all dharani gates and all samadhi gates, they will not be able to assist sentient beings to mature, dignify and purify Buddha lands, and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not fulfill the liberation gates of emptiness, formlessness, and nonaspiration, they will not be able to assist sentient beings to mature, dignify and purify Buddha lands, and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not fulfill the stages of ecstasy, freedom from defilement, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud, they will not be able to assist sentient beings to mature, dignify and purify Buddha lands, and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not fulfill the five eyes and six supernatural powers, they will not be able to assist sentient beings to mature, dignify and purify Buddha lands, and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not fulfill the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power, they will not be able to assist sentient beings to mature, dignify and purify Buddha lands, and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not fulfill the thirty-two perfect

major marks and the eighty distinguishing minor features, they will not be able to assist sentient beings to mature, dignify and purify Buddha lands, and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not fulfill staying in correct mindfulness and dwelling in equanimity at all times, they will not be able to assist sentient beings to mature, dignify and purify Buddha lands, and realize and attain the unsurpassed, perfect, and universal bodhi. If they do not fulfill the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, they will not be able to assist sentient beings to mature, dignify and purify Buddha lands, and realize and attain the unsurpassed, perfect, and universal bodhi."

(The Buddha said that although these dharmas are not real, great bodhisattvas should cultivate and fulfill them so that they will be able to assist sentient beings to mature, dignify and purify Buddha lands, and realize and attain the unsurpassed, perfect, and universal bodhi.)

"Furthermore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas know accurately that all virtuous dharmas that they cultivate are like dreams, images, echoes, illusory images of water under sunlight, shadows, illusions, transformed bodies, and mirages. Namely, they know accurately that giving, pure precept, forbearance, diligence, meditation, and prajna paramita that they cultivate are like dreams, images, and so forth, and mirages. They know accurately that the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path that they cultivate are like dreams, images, and so forth, and mirages. They know accurately that internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature in which they peacefully dwell are like dreams, images, and so forth, and mirages. They know accurately that the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering in which they peacefully dwell are like dreams, images, and so forth, and mirages. They know accurately that the four meditations, four immeasurable minds,

and four formless concentrations that they cultivate are like dreams, images, and so forth, and mirages. They know accurately that the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations that they cultivate are like dreams, images, and so forth, and mirages. They know accurately that all dharani gates and all samadhi gates that they cultivate are like dreams, images, and so forth, and mirages. They know accurately that the liberation gates of emptiness, formlessness, and nonaspiration that they cultivate are like dreams, images, and so forth, and mirages. They know accurately that the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud that they cultivate are like dreams, images, and so forth, and mirages. They know accurately that the five eyes and six supernatural powers that they cultivate are like dreams, images, and so forth, and mirages. They know accurately that the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power that they cultivate are like dreams, images, and so forth, and mirages. They know accurately know that the thirty-two perfect major marks and eighty distinguishing minor features that they cultivate are like dreams, images, and so forth, and mirages. They know accurately that staying in correct mindfulness and dwelling in equanimity at all times that they cultivate are like dreams, images, and so forth, and mirages. They know accurately that the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena that they cultivate are like dreams, images, and so forth, and mirages. They know accurately that assisting sentient beings to mature, dignifying and purifying Buddha lands, and pursuing the unsurpassed, perfect, and universal bodhi are like dreams, images, and so forth, and mirages. They know accurately that the different actions and minds of various sentient beings are like dreams, images, and so forth, and mirages.

(The Buddha further taught that when great bodhisattvas cultivate prajna paramita, they know accurately that all virtuous dharmas that they cultivate or in which they dwell are like dreams, images, echoes, illusory images of water under sunlight, shadows, illusions, transformed bodies, and mirages.)

"Furthermore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas do not grasp all dharmas as existent or nonexistent. Even if great bodhisattvas can realize and attain the perfect knowledge of all perfect knowledge through grasping, they do not grasp the dharmas as existent or nonexistent because they know that all dharmas are like dreams, images, echoes, illusory images of water under sunlight, shadows, illusions, transformed bodies, and mirages. Why? Giving, pure precept, forbearance, diligence, meditation, and prajna paramitas cannot be grasped. The four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path cannot be grasped. Internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature cannot be grasped. The noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering cannot be grasped. The four meditations, four immeasurable minds, and four formless concentrations cannot be grasped. The eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations cannot be grasped. All dharani gates and all samadhi gates cannot be grasped. The liberation gates of emptiness, formlessness, and nonaspiration cannot be grasped. The stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud cannot be grasped. The five eyes and the six supernatural powers cannot be grasped. The Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power cannot be grasped. Staying in correct mindfulness and dwelling in equanimity at all times cannot be grasped. The perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena cannot be grasped. The dharmas of the world and beyond the world cannot be grasped. The flawed dharmas and flawless dharmas cannot be grasped. The conditioned dharmas and unconditioned dharmas cannot be grasped."

(The Buddha said that when cultivating prajna paramita, great bodhisattvas do not grasp all dharmas as existent or nonexistent. Why? It is because they know that all dharmas are like dreams, images, and so forth and cannot be grasped.)

"After knowing that all dharmas cannot be grasped, great bodhisattvas are determined to aspire to the unsurpassed, perfect, and universal bodhi. Why? All dharmas cannot be grasped and unreal; they are like dreams, images, echoes, illusory images of water under sunlight, shadows, illusions, transformed bodies, and mirages. The dharmas that cannot be grasped cannot realize and attain the dharmas that cannot be grasped. But sentient beings do not know and do not see this truth, so great bodhisattvas decide to aspire to the unsurpassed, perfect, and universal bodhi to deliver sentient beings."

(Because sentient beings do not know that all dharmas are like dreams and cannot be grasped, great bodhisattvas thus decide to aspire to the unsurpassed bodhi to deliver sentient beings.)

"Furthermore, Well-Appearing One, since the time great bodhisattvas first aspired to the bodhi, they have consistently cultivated giving paramita not for their own sake or for any other reason, but to bring benefits and happiness to sentient beings. They have cultivated pure-precept paramita not for their own sake or for any other reason, but to bring benefits and happiness to sentient beings. They have cultivated forbearance paramita not for their own sake or for any other reason, but to bring benefits and happiness to sentient beings. They have cultivated diligence paramita not for their own sake or for any other reason, but to bring benefits and happiness to sentient beings. They have cultivated meditation paramita not for their own sake or for any other reason, but to bring benefits and happiness to sentient beings. They have cultivated prajna paramita not for their own sake or for any other reason, but to bring benefits and happiness to sentient beings. They have aspired to unsurpassed, perfect, and universal bodhi not for their own sake or for any other reason, but to bring benefits and happiness to sentient beings."

(The Buddha further said that great bodhisattvas aspire to pursue the unsurpassed bodhi and cultivate the six paramitas not for their own sake but for benefiting sentient beings. The Buddha explained why in the following.)

"Furthermore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas find that ignorant ones are attached to delusions, mistakenly regarding nonexistence of the 'I,' the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the learned child, the maker, the one who makes others make, the initiator, the one who makes others initiate, the receiver, the one who makes others receive, the knower, the one who makes others know, the viewer, and the one who makes others view as real. Great bodhisattvas feel deep pity for these sentient beings, and begin to teach them expediently, liberating them from upside-down delusion and attachment, and further establish them in formless realm of nectar, so that they will not be attached to deluded thinking. Then these sentient beings thus stay away from wandering and restless mind and nonsensical arguments, and dwell peacefully in a tranquil, quiet, and craving-free state without nonsensical arguments. Well-Appearing One, it is because of skillful means, great bodhisattvas can consistently cultivate prajna paramita without being attached to various dharmas; they also teach others to do so. They undertake this task in terms of worldly perspective instead of ultimate meaning."

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, as Buddha realized the unsurpassed, perfect, and universal bodhi, he is described as attaining the Buddha dharma. Is this 'attaining' established in terms of the worldly perspective or in terms of ultimate meaning?"

The Buddha replied to Well-Appearing One, "When the Buddha realized the unsurpassed, perfect, and universal bodhi, it is in terms of the worldly perspective instead of the ultimate meaning to say that he attained the bodhi. If it is in terms of the ultimate meaning, then the one who attains and what one attains are unattainable. Why? Well-Appearing One, if we say someone attains a certain dharma, it means that that the dharma is attainable. The assertion of attainability implies a dualism, but those who are attached to dualism cannot attain effect, nor do they have insightful intuition in contemplation."

(In response to Well-Appearing One's question, the Buddha said that 'attaining Buddha dharma' is established in terms of the worldly perspective instead of the ultimate meaning. It is because in ultimate meaning no dharma is attainable.)

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, those who are attached to dualism cannot attain effect and insightful intuition in contemplation. Can the ones who are attached to nondualism attain effect and the insightful intuition in contemplation?”

The Buddha replied, “Well-Appearing One, if the ones attached to dualism cannot attain effect and insightful intuition, then the ones attached to nondualism cannot attain effect and insightful intuition either. To stay away from dualism and nondualism is named attainment of effect and insightful intuition. Why? Well-Appearing One, both the statements that the ones attached to dualism can attain effect and insightful intuition, and the ones attached to nondualism can attain effect and insightful intuition, are nonsensical arguments. In the nature of equality of all dharmas, there are no nonsensical arguments. To stay away from nonsensical arguments is named the nature of equality of all dharmas.”

(The Buddha defined the nature of equality of all dharmas as staying away from attachment to dualism and nondualism, and thus from the attainment of effect and insightful intuition.)

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, as all dharmas adopt nonnature as self-nature, where is the nature of equality of all dharmas?”

The Buddha replied, “Well-Appearing One, in the selfless nature of all dharmas, there is no nature, nonnature, or the nature of equality, so it is named the nature of equality. You must know, Well-Appearing One, the nature of equality of all dharmas is unspeakable and unknowable. No dharma is attainable apart from the nature of equality, and there is no nature of equality apart from all dharmas. You must know, Well-Appearing One, ordinary sentient beings cannot practice the nature of equality, and the holy ones cannot either. It is because the nature of equality is not the realm where they practice.”

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, is the nature of equality the realm where the Buddha practices?”

The Buddha replied, “Well-Appearing One, the nature of equality of all dharmas is not the realm where holy ones practice. The ones who practice in accordance with belief, the ones who practice in accordance with the dharma, the eight-forbearance practitioners, the stream-

enterers, once-returners, nonreturners, arhats, self-enlightened ones, bodhisattvas, and Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones do not practice in the realm of the nature of equality."

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, as all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have attained freedom and self-ease in all dharmas, why is it said that the nature of equality is not the realm where the Buddhas practice?"

The Buddha replied, "Well-Appearing One, it is true that all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have attained freedom and self-ease in all dharmas. If the nature of equality is different from the Buddha, it is appropriate to say that the nature of equality is the realm where the Buddha practices. But this is not the case. As the nature of equality is not different from the Buddha, how can we say that it is the realm where the Buddhas practice?"

(The Buddha taught that because the nature of equality is not different from the Buddha, it is not appropriate to say the realm of the nature of equality is the locus where the Buddha practices.)

"You must know, Well-Appearing One, the nature of equality of all dharmas, such as the nature of equality of ordinary sentient beings, the nature of equality of ones who practice based on belief, the nature of equality of ones who practice based on the dharma, the nature of equality of eight-forbearance practitioners, the nature of equality of stream-enterers, the nature of equality of once-returners, the nature of equality of nonreturners, the nature of equality of arhats, the nature of equality of self-enlightened ones, the nature of the equality of bodhisattvas, and the nature of equality of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones share one form, namely, formlessness, so they are the same equality, neither dualistic nor separate. Therefore, we should not distinguish among the nature of equality of ordinary sentient beings, and so forth, and the nature of equality of Thus-Comers. In the same nature of equality, all natures of equality are unattainable, the different forms of ordinary sentient beings and the holy ones are also unattainable."

(The Buddha elaborated the meaning of the nature of equality of all dharmas.)

Fascicle 397

Chapter 75

The Ultimate Meaning of Yoga

Section 2

(In the first Assembly)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, if the different forms in the nature of equality of all dharmas are unattainable, then ordinary sentient beings, ones who practice based on belief, ones who practice based on the dharma, eight-forbearance practitioners, stream-enterers, once-returners, nonreturners, arhats, self-enlightened ones, great bodhisattvas, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, all dharmas, and all sentient beings should have no differences.”

The Buddha said, “It is as you say, Well-Appearing One. In the nature of equality of all dharmas, ordinary sentient beings, holy ones, Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, and all sentient beings should have no differences.”

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, if in the nature of equality of all dharmas, ordinary sentient beings, holy ones, correct dharma, and sentient beings have no differences, then why do the Buddha, dharma, and sangha, the so-called triple gem, appear in the world?”

The Buddha said, “Well-Appearing One, what do you think about this? Do the Buddha, dharma, and sangha differ from the nature of equality?”

Well-Appearing One replied, “Based on my understanding of the Buddha’s teachings, the Buddha, dharma, and sangha should not be different from the nature of equality. World-Honored One, the Buddha gem, dharma gem, sangha gem, and the nature of equality are neither correspondent nor not correspondent; they are immaterial, invisible, and unsubstantial, and with

only one form, that is, formlessness. Buddha, the World-Honored One, has established differences among various dharmas expediently and skillfully based on formlessness, such as the different forms of the ordinary sentient beings, ones who practice based on belief, ones who practice based on dharma, eight-forbearance practitioners, stream-enterers, once-returners, nonreturners, arhats, self-enlightened ones, great bodhisattvas, and the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones."

The Buddha said, "Well-Appearing One, it is as you say. The Thus-Comer has expediently and skillfully established different forms of various dharmas based on formlessness."

"Furthermore, Well-Appearing One, what do you think about this? If the Thus-Comer did not realize and attain the unsurpassed, perfect, and universal bodhi, or if he did realize and attain the unsurpassed, perfect, and universal bodhi but did not establish for sentient beings different forms of dharmas, could sentient beings get to know by themselves hells, the realm of animals, realm of ghosts, human world, and various heavens, such the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, Heaven of Yama, Heaven of Tusita, Heaven of Enjoying Self-Made Changes, Heaven of Enjoying Other-Made Changes; the Heaven of Brahma Followers, Heaven of Brahma Associates, Heaven of Brahma Family, and Heaven of Great Brahma; the Heaven of Light, Heaven of Lesser Light, Heaven of Infinite Light, and Heaven of Extremely Great Brightness and Purity; the Heaven of Purity, Heaven of Lesser Purity, Heaven of Infinite Purity, and Heaven of Universal Purity; the Heaven of Expansion, Heaven of Lesser Expansion, Heaven of Infinite Expansion, Heaven of Extended Rewards, and Heaven of Nonthinking; the Heaven of No Aspiration, Heaven of No Affliction, Heaven of Good Appearance, Heaven of Good Sight, and Heaven of Ultimate Form; and the Heaven of Boundless Emptiness, Heaven of Boundless Consciousness, Heaven of Nothingness, and Heaven of Nonthinking and Not Nonthinking? Could sentient beings get to know by themselves matter, feeling, thinking, action, and consciousness; the eye, ear, nose, tongue, body, and conscious spheres; the sight, sound, smell, taste, touch, and mental-image spheres; the eye, ear, nose, tongue, body, and conscious realms; the sight, sound, smell, taste, touch, and mental-image realms; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; the eye, ear, nose, tongue, body, and conscious contacts; the feelings produced by eye, ear, nose, tongue, body, and conscious

contacts; the earth, water, fire, wind, space, and consciousness realms; the cause and condition, consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes; ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; the dharmas of and beyond the world, the flawed and flawless dharmas, and the conditioned and unconditioned dharmas? Could sentient beings get to know by themselves giving, pure precept, forbearance, diligence, meditation, prajna, expedient skillfulness, exquisite aspiration, abilities, and knowledge paramitas; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the dharani gates and samadhi gates; the liberation gates of emptiness, formlessness, and nonaspiration; the stages of ecstasy, freedom from defilement, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; the five eyes and six supernatural powers; the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha’s wisdom and power; the thirty-two perfect major marks and eighty distinguishing minor features; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; the perfect knowledge of all phenomena

based on exquisite aspiration and the perfect knowledge of all perfect knowledge; the Buddha gem, dharma gem, and sangha gem; the vehicle of voice-hearer, the vehicle of self-enlightened one, and the unsurpassed vehicle; ones who act in accord with belief, ones who act in accord with dharma, eight-forbearance practitioners, stream-enterers, once-returners, nonreturners, arhats, self-enlightened ones, great bodhisattvas, and the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones? Could sentient beings get to know all these different forms by themselves?"

Well-Appearing One replied, "No, World-Honored One. No, Well-Gone One. If the Buddha did not establish such different forms for sentient beings, they would not be able to know such different forms by themselves."

The Buddha said, "Well-Appearing One, that is why the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have established various different forms for sentient beings expediently and skillfully based on the formlessness of dharmas, while they themselves are not moved by the nature of equality of all dharmas."

(In the dialogue between Buddha and Well-Appearing One, the meaning of the nature of equality was clarified. As the Thus-Comer fully realizes that the forms of the triple gem, as well as other dharmas are not different from the nature of equality, and they are all with only one form, namely, formlessness, he establishes expediently and skillfully different forms of dharmas so that sentient beings can get to know the different forms of all dharmas. If the Buddha did not establish such different forms for sentient beings, they would not be able to know such different forms by themselves.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, as Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are not moved by the nature of equality of all dharmas, are ignorant ordinary sentient beings moved by the nature of equality of all dharmas? Are the ones who practice based on belief, ones who practice based on dharma, eight-forbearance practitioners, stream-enterers, once-returners, nonreturners, arhats, self-enlightened ones, and great bodhisattvas moved by the nature of equality of all dharmas?"

The Buddha replied, “Well-Appearing One, they are all not moved by the nature of equality of all dharmas. It is because all dharmas and all sentient beings are within the nature of equality; they are not moved by the nature of equality of all dharmas.

“You must know, Well-Appearing One, realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are equivalent to realness, dharma realm, and so forth of ignorant ordinary sentient beings. They are also equivalent to realness, dharma realm, and so forth of the ones who practice based on belief, ones who practice based the dharma, eight-forbearance practitioners, stream-enterers, once-returners, nonreturners, arhats, self-enlightened ones, and great bodhisattvas. Why? Well-Appearing One, it is because all dharmas and all sentient beings are within the same realness, dharma realm, dharma nature, and so forth. You must know, Well-Appearing One, the natures of realness, dharma realm, and so forth, and the realm of the inconceivable are not different.”

(The Buddha taught that all dharmas and all sentient beings have same realness, dharma realm, and so forth.)

The long-lived sage said to the Buddha, “World-Honored One, if the natures of equality of all dharmas are not different, then the nature of equality of ordinary sentient beings should also be the nature of equality of the ones who practice based on belief, ones who practice based on the dharma, eight-forbearance practitioners, stream-enterers, once-returners, nonreturners, arhats, self-enlightened ones, great bodhisattvas, and Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. But as the forms of all dharmas and sentient beings are different, they must have different dharma natures. Namely, as the forms of matter, feeling, thinking, action, and consciousness are different, they must have different dharma natures. As the forms of the eye, ear, nose, tongue, body, and conscious spheres are different, they must have different dharma natures. As the forms of the sight, sound, smell, taste, touch, and mental-image spheres are different, they must have different dharma natures. As the forms of the eye, ear, nose, tongue, body, and conscious realms are different, they must have different dharma natures. As the

forms of the sight, sound, smell, taste, touch, and mental-image realms are different, they must have different dharma natures. As the forms of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are different, they must have different dharma natures. As the forms of the eye, ear, nose, tongue, body, and conscious contacts are different, they must have different dharma natures. As the forms of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts are different, they must have different dharma natures. As the forms of the earth, water, fire, wind, space, and consciousness realms are different, they must have different dharma natures. As the forms of the cause and condition, consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes are different, they must have different dharma natures. As the forms of the dharmas caused by conditions are different, they must have different dharma natures. As the forms of ignorance, action, consciousness, name and condition, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are different, they must have different dharma natures. As the forms of greed, hatred, and ignorance are different, they must have different dharma natures. As the forms of incorrect views and the destinies of ordinary sentient beings are different, they must have different dharma natures. As the forms of the four meditations, four immeasurable minds, and four formless concentrations are different, they must have different dharma natures. As the forms of the liberation gates of emptiness, formlessness, and nonaspiration are different, they must have different dharma natures. As the forms of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are different, they must have different dharma natures. As the forms of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are different, they must have different dharma natures. As the forms of giving, pure precept, forbearance, diligence, meditation, prajna, expedient skillfulness, exquisite aspiration, abilities, and perfect knowledge paramitas are different, they must have different dharma natures. As the forms of the eight

liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are different, they must have different dharma natures. As the forms of all dharani gates and all samadhi gates are different, they must have different dharma natures. As the forms of the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are different, they must have different dharma natures. As the forms of the five eyes and six supernatural powers are different, they must have different dharma natures. As the forms of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power are different, they must have different dharma natures. As the forms of the thirty-two perfect major marks and eight distinguishing minor features are different, they must have different dharma natures. As the forms of staying in correct mindfulness and dwelling in equanimity at all times are different, they must have different dharma natures. As the forms of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are different, they must have different dharma natures. As the forms of ignorant ordinary sentient beings, ones who practice based on belief, ones who practice based on dharma, eight-forbearance practitioners, stream-enterers, once-returners, nonreturners, arhats, self-enlightened ones, great bodhisattvas, and Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are different, they must have different dharma natures.

"World-Honored One, given this understanding, how can we establish only one form for various forms of the dharmas? How can great bodhisattvas not distinguish among different natures of all dharmas and all sentient beings when they cultivate prajna paramita? If great bodhisattvas do not differentiate among different natures of all dharmas and all sentient beings, they should not be able to cultivate prajna paramita. If they cannot cultivate prajna paramita, they will not be able to progress from one stage to the next stage. If they cannot progress from one stage to the next stage, they will not be able to enter onto the bodhisattva path of nonarising and surpass the stage of voice-hearer and the stage of self-enlightened one. If they cannot enter onto the bodhisattva path of nonarising and surpass the stage of voice-hearer and the stage of self-enlightened one, they will not be able to fulfill supernatural power paramita. If they cannot fulfill

supernatural power paramita, they will not be able to fulfill giving, pure precept, forbearance, diligence, meditation, prajna, expedient skillfulness, exquisite aspiration, abilities, and perfect knowledge paramitas. If they cannot fulfill giving paramita, and so forth, and perfect knowledge paramita, they will not be able to use supernatural powers freely and at ease and travel from one Buddha land to the other, make offerings respectively to various Thus-Comers to esteem and acclaim them, and plant virtuous roots in various Buddhas' Places. If they cannot plant virtuous roots in Buddhas' places, they will not be able to assist sentient beings to mature and dignify and purify Buddha lands. If they cannot assist sentient beings to mature and dignify and purify Buddha lands, they will not be able to realize and attain the unsurpassed, perfect, and universal bodhi."

(Well-Appearing One's question is, as the forms of all dharmas are different, they must have different dharma natures. If great bodhisattvas do not differentiate among various dharma natures, they will not be able to cultivate prajna paramita, progress from one stage to the next stage, enter onto the bodhisattva path of nonarising, surpass the stage of voice-hearer and the stage of self-enlightened one, fulfill supernatural powers, fulfill various paramitas, make offerings respectfully to esteem an acclaim Buddhas in various worlds, plant virtuous roots in Buddhas' places, assist sentient beings to mature, dignify and purify Buddha lands, and realize and attain the unsurpassed bodhi.)

The Buddha said to Well-Appearing One: "As to what you say, 'If all dharmas share the same nature of equality, then the nature of equality of ordinary sentient beings should be equal to the nature of equality of the ones who practice based on belief, ones who practice based on dharma, eight-forbearance practitioners, stream-enterers, once-returners, nonreturners, arhats, self-enlightened ones, great bodhisattvas, and Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. As the forms of all dharmas and all sentient beings are different, they must have different dharma natures. Then how can we establish one form for all different forms of dharmas? How do great bodhisattvas not distinguish among different natures of all dharmas and all sentient beings when cultivating prajna paramita?' Well-Appearing One, what do you think about this? Is the dharma nature of matter, feeling, thinking, action, and consciousness empty? Is the dharma nature of the eye, ear, nose, tongue, body, and conscious spheres empty? Is the dharma nature of the sight, sound, smell, taste, touch, and mental-image

spheres empty? Is the dharma nature of the eye, ear, nose, tongue, body, and conscious realms empty? Is the dharma nature of the sight, sound, smell, taste, touch, and mental-image realms empty? Is the dharma nature of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms empty? Is the dharma nature of the eye, ear, nose, tongue, body, and conscious contacts empty? Is the dharma nature of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts empty? Is the dharma nature of the earth, water, fire, wind, space, and consciousness realms empty? Is the dharma nature of the cause and condition, consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes empty? Is the dharma nature of the dharmas caused by conditions empty? Is the dharma nature of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset empty? Is the dharma nature of greed, hatred, and ignorance empty? Is the dharma nature of incorrect views and of the destinies of ordinary sentient beings empty? Is the dharma nature of the four meditations, four immeasurable minds, and four formless concentrations empty? Is the dharma nature of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path empty? Is the dharma nature of the liberation gates of emptiness, formlessness, and nonaspiration empty? Is the dharma nature of internal emptiness empty, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature empty? Is the dharma nature of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering empty? Is the dharma nature of giving, pure precept, forbearance, diligence, meditation, prajna, expedient skillfulness, exquisite aspiration, abilities, and perfect knowledge paramitas empty? Is the dharma nature of the eight liberations, eight vexation-overcoming meditation, nine concentrations in sequence, and ten universal contemplations empty? Is the dharma nature of all dharani gates and all samadhi gates empty? Is the dharma nature of the stages of ecstasy,

freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud empty? Is the dharma nature of the five eyes and six supernatural powers empty? Is the dharma nature of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power empty? Is the dharma nature of the thirty-two perfect major marks and eighty distinguishing minor features empty? Is the dharma nature of staying in correct mindfulness and dwelling in equanimity at all times empty? Is the dharma nature of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena empty? Is the dharma nature of ignorant ordinary sentient beings, ones who practice based on belief, ones who practice based on dharma, eight-forbearance practitioners, stream-enterers, once-returners, nonreturners, arhats, self-enlightened ones, great bodhisattvas, and Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones empty? Is the dharma nature of the dharmas of and beyond the world empty? Is the dharma nature of the flawed and flawless dharmas empty? Is the dharma nature of the conditioned and unconditioned dharmas empty?"

Well-Appearing One replied, "Yes, World-Honored One. Yes, Well-Gone One. The nature of all dharmas is empty."

The Buddha asked Well-Appearing One again, "What do you think about this? Within empty nature, are different forms of dharmas attainable? Namely, are different forms of matter, feeling, thinking, action, and consciousness attainable? Are different forms of the eye, ear, nose, tongue, body, and conscious spheres attainable? Are different forms of the sight, sound, smell, taste, touch, and mental-image spheres attainable? Are different forms of the eye, ear, nose, tongue, body, and conscious realms attainable? Are different forms of the sight, sound, smell, taste, touch, and mental-image realms attainable? Are different forms of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms attainable? Are different forms of the eye, ear, nose, tongue, body, and conscious contacts attainable? Are different forms of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts attainable? Are different forms of the earth, water, fire, wind, space, and consciousness realms attainable? Are different forms of the cause and

condition, consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes attainable? Are different forms of the dharmas caused by conditions attainable? Are different forms of ignorance, action, consciousness, name and condition, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset attainable? Are different forms of greed, hatred, and ignorance attainable? Are different forms of incorrect views and destinies of ignorant ordinary sentient beings attainable? Are different forms of the four meditations, four immeasurable minds, and four formless concentrations attainable? Are different forms of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path attainable? Are different forms of the liberation gates of emptiness, formlessness, and nonaspiration attainable? Are different forms of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature attainable? Are different forms of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering attainable? Are different forms of giving, pure precept, forbearance, diligence, meditation, prajna, expedient skillfulness, exquisite aspiration, abilities, and perfect knowledge paramitas attainable? Are different forms of the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations attainable? Are different forms of all dharani gates and all samadhi gates attainable? Are different forms of the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud attainable? Are different forms of the five eyes and six supernatural powers attainable? Are different forms of the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha’s wisdom and power attainable? Are different forms of the thirty-two perfect major marks and eighty distinguishing minor features attainable? Are different forms of staying in

correct mindfulness and dwelling in equanimity at all times attainable? Are different forms of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena attainable? Are different forms of ignorant ordinary sentient beings, ones who practice based on belief, ones who practice based on dharma, eight-forbearance practitioners, stream-enterers, once-returners, nonreturners, arhats, self-enlightened ones, great bodhisattvas, and Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones attainable? Are different forms of the dharmas of and beyond the world, the flawed and flawless dharmas, and the conditioned and unconditioned dharmas attainable?"

Well-Appearing One replied, "No, World-Honored One. No, Well-Gone One. Within the empty nature, all different forms of dharmas are unattainable."

The Buddha said to Well-Appearing One: "Therefore, you must know that the nature of equality of all dharmas is not matter, feeling, thinking, action, and consciousness, but not apart from matter, feeling, thinking, action, and consciousness. It is not the eye, ear, nose, tongue, body, and conscious spheres, but not apart from the eye, ear, nose, tongue, body, and conscious spheres. It is not the sight, sound, smell, taste, touch, and mental-image spheres, but not apart from the sight, sound, smell, taste, touch, and mental-image spheres. It is not the eye, ear, nose, tongue, body, and conscious realms, but not apart from the eye, ear, nose, tongue, body, and conscious realms. It is not the sight, sound, smell, taste, touch, and mental-image realms, but not apart from the sight, sound, smell, taste, touch, and mental-image realms. It is not the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, but not apart from the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. It is not the eye, ear, nose, tongue, body, and conscious contacts, but not apart from the eye, ear, nose, tongue, body, and conscious contacts. It is not the feelings produced by eye, ear, nose, tongue, body, and conscious contacts, but not apart from the feelings produced by eye, ear, nose, tongue, body, and conscious contacts. It is not the earth, water, fire, wind, space, and consciousness realms, but not apart from the earth, water, fire, wind, space, and consciousness realms. It is not the cause and condition, consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes, but not apart from the cause and condition, consecutive thoughts, conditioned that stimulate the mind, and

conditions that reinforce main causes. It is not the dharmas caused by conditions, but not apart from the dharmas caused by conditions. It is not ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset, but not apart from ignorance, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset. It is not greed, anger, and ignorance, but not apart from greed, anger and ignorance. It is not incorrect views and destinies, but not apart from incorrect views and destinies. It is not the four meditations, four immeasurable minds, and four formless concentrations, but not apart from the four meditations, four immeasurable minds, and four formless concentrations. It is not the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, but not apart from the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path. It is not the liberation gates of emptiness, formlessness, and nonaspiration, but not apart from the liberation gates of emptiness, formlessness and nonaspiration. It is not internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, but not apart from internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. It is not the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, but not apart from the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. It is not giving, pure precept, forbearance, diligence, meditation, prajna, expedient skillfulness, exquisite aspiration, abilities, and perfect knowledge paramitas, but not apart from giving paramita, pure-precept paramita, and so forth, and perfect knowledge paramita. It is not the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, but not apart from the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. It is not all dharani gates and all samadhi gates, but not apart from all dharani gates and all samadhi gates. It is not the stages of ecstasy, freedom

from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud, but not apart from the stage of ecstasy, stage of freedom from defilements, and so forth, and the stage of dharma cloud. It is not the five eyes and six supernatural powers, but not apart from the five eyes and six supernatural powers. It is not the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power, but not apart from the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen differentive features of Buddha's wisdom and power. It is not the thirty-two perfect major marks and eighty distinguishing minor features, but not apart from the thirty-two perfect major marks and eighty distinguishing minor features. It is not staying in correct mindfulness and dwelling in equanimity at all times, but not apart from staying in correct mindfulness and dwelling in equanimity at all times. It is not the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, but not apart from the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. It is not the ignorant ordinary sentient beings, ones who practice based on belief, ones who practice based on dharma, eight-forbearance practitioners, stream-enterers, once-returners, nonreturners, arhats, self-enlightened ones, great bodhisattvas, and the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, but not apart from the ordinary sentient beings, ones who practice based on belief, and so forth, and the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. It is not the dharmas of and beyond the world, the flawed and flawless dharmas, and the conditioned dharma and unconditioned dharmas, but not apart from the dharmas of and beyond the world, the flawed and flawless dharmas, and the conditioned and unconditioned dharmas."

(In his conversations with Well-Appearing One, the Buddha came to conclusion that the nature of equality of all dharmas is not equal to various dharmas, but not apart from various dharmas.)

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, is the nature of equality of dharmas conditioned or unconditioned?"

The Buddha replied to Well-Appearing One, “The nature of equality of the dharmas is neither conditioned nor unconditioned. But the unconditioned dharmas are unattainable as they are apart from the conditioned dharmas. The conditioned dharmas are also unattainable as they are apart from the unconditioned dharmas.”

“Well-Appearing One, the realm of the conditioned dharmas and the realm of the unconditioned dharmas are neither correspondent nor not correspondent. These two realms are immaterial, invisible, and unsubstantial; they have only one form, that is, formlessness. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones teach this dharma in terms of the worldly meaning instead of the ultimate meaning. Why? There are no actions of body, speech, and mind in ultimate meaning, while the ultimate meaning is unattainable apart from the actions of body, speech, and mind.

“You must know, Well-Appearing One, the nature of equality of the conditioned and unconditioned dharmas is named ultimate meaning. When great bodhisattvas cultivate prajna paramita, they should practice great bodhisattva actions, assist sentient beings to mature, dignify and purify Buddha lands, and realize and attain the unsurpassed, perfect, and universal bodhi without changing ultimate meaning.”

(The Buddha taught about the relationship between the conditioned dharmas and the unconditioned dharmas, and how they relate to the ultimate meaning to conclude chapter 75, “The Ultimate Meaning of Yoga.”)

## Chapter 76

## The Unmovable Dharma Nature

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if the nature of equality of all dharmas is originally empty, and this original, empty nature has nothing to do with the existent or nonexistent dharmas, then how can great bodhisattvas cultivate prajna paramita and do what bodhisattva should do to benefit sentient beings by means of practicing giving, speaking good and kind words, doing things beneficial for others, and getting along with others in harmony and empathy without moving or changing the ultimate meaning?”

The Buddha replied to Well-Appearing One, “You are correct when you say that the nature of equality of all dharmas is originally empty, and the originally empty nature has nothing to do with the existent or nonexistent dharmas.

“Well-Appearing One, if sentient beings could get to know by themselves that the original nature of all dharmas is empty, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and great bodhisattvas would not need to use supernatural powers to undertake various unusual things. Namely, they would not need to assist sentient beings without moving empty original nature of all dharmas to stay far away from upside-down delusions, dwell peacefully in the emptiness of all dharmas, and get rid of the suffering of birth and death. They would not need to guide sentient beings to stay far away from the thoughts of the ‘I,’ the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the maker, the one who makes others make, the initiator, the one who makes others initiate, the receiver, the one who makes others receive, the knower, the one who makes others know, the viewer, and the one who makes others view. They would not need to guide sentient beings to stay far away from the thoughts of matter, feeling, thinking, action, and consciousness; the thoughts of the eye, ear, nose, tongue, body, and conscious spheres; the thoughts of the sight, sound, smell, taste, touch, and mental-image spheres; the thoughts of the eye, ear, nose, tongue, body, and conscious realms; the thoughts of the sight, sound, smell, taste, touch, and mental-image realms; the thoughts of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; the thoughts of the eye, ear, nose,

tongue, body, and conscious contacts; the thoughts of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts; the thoughts of the earth, water, fire, wind, space, and consciousness realms; the thoughts of the cause and condition, consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes; the thought of the dharmas caused by conditions; the thoughts of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; and the thoughts of the dharmas of and beyond the world, the flawed and flawless dharmas, and the conditioned and unconditioned dharmas to let sentient beings dwell peacefully in the unconditioned realm and get rid of the suffering of birth and death. The unconditioned realm is the emptiness of all dharmas. It is named the unconditioned realm in terms of the worldly meaning."

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, based on what emptiness do you say that all dharmas are empty?"

The Buddha said, "Well-Appearing One, it is because of the emptiness of thoughts that all dharmas are empty.

"Furthermore, Well-Appearing One, what do you think about this? If a transformed body makes transformed things, are the transformed things not empty?"

Well-Appearing One replied, "They are empty, World-Honored One. They are empty, Well-Gone One. All transformed things are not real; they are empty."

The Buddha said to Well-Appearing One, "The transformed things and emptiness are neither combined nor separate. Both are empty because of the emptiness of emptiness. We must not differentiate between emptiness and transformed things. Why? Well-Appearing One, in empty nature, both emptiness and transformed things are unattainable because all dharmas are empty in the final analysis.

"Furthermore, Well-Appearing One, all matter, feeling, thinking, action, and consciousness are transformed, and the transformed things are empty.

“Well-Appearing One, the eye, ear, nose, tongue, body, and conscious spheres are transformed, and all transformed things are empty.

“Well-Appearing One, the sight, sound, smell, taste, touch, and mental-image spheres are transformed, and all transformed things are empty.

“Well-Appearing One, the eye, ear, nose, tongue, body, and conscious realms are transformed, and all transformed things are empty.

“Well-Appearing One, the sight, sound, smell, taste, touch, and mental-image realms are transformed, and all transformed things are empty.

“Well-Appearing One, the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are transformed, and all transformed things are empty.

“Well-Appearing One, the eye, ear, nose, tongue, body, and conscious contacts are transformed, and all transformed things are empty.

“Well-Appearing One, the feelings produced by eye, ear, nose, tongue, body, and conscious contacts are transformed, and all transformed things are empty.

“Well-Appearing One, the earth, water, fire, winds, space, and consciousness realms are transformed, and all transformed things are empty.

“Well-Appearing One, the cause and condition, consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes are transformed, and all transformed things are empty.

“Well-Appearing One, the dharmas caused by conditions are transformed, and all transformed things are empty.

“Well-Appearing One, ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are transformed, and all transformed things are empty.

“Well-Appearing One, giving, pure precept, forbearance, diligence, meditation, prajna, expedient skillfulness, exquisite aspiration, abilities, and perfect knowledge paramitas are transformed, and all transformed things are empty.

“Well-Appearing One, the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are transformed, and all transformed things are empty.

“Well-Appearing One, the liberation gates of emptiness, formlessness, and nonaspiration are transformed, and all transformed things are empty.

“Well-Appearing One, internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are transformed, and all transformed things are empty.

“Well-Appearing One, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are transformed, and all transformed things are empty.

“Well-Appearing One, the four meditations, four immeasurable minds, and four formless concentrations are transformed, and all transformed things are empty.

“Well-Appearing One, the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are transformed, and all transformed things are empty.

“Well-Appearing One, the dharani gates and samadhi gates are transformed, and all transformed things are empty.

“Well-Appearing One, the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are transformed, and all transformed things are empty.

“Well-Appearing One, the five eyes and six supernatural powers are transformed, and all transformed things are empty.

“Well-Appearing One, the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha’s wisdom and power are transformed, and all transformed things are empty.

“Well-Appearing One, the thirty-two perfect major marks and eighty distinguishing minor features are transformed, and all transformed things are empty.

“Well-Appearing One, staying in correct mindfulness and dwelling in equanimity at all times are transformed, and all transformed things are empty.

“Well-Appearing One, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are transformed, and all transformed things are empty.

“Well-Appearing One, the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi are transformed, and all transformed things are empty.

“Well-Appearing One, the great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas are transformed, and all transformed things are empty.

“Well-Appearing One, it is based on this dharma to establish various kinds of individuals, namely, the ordinary sentient beings, ones who practice in accord with belief, ones who practice in accord with the dharma, the eight-forbearance practitioners, stream-enterers, once-returners, nonreturners, arhats, self-enlightened ones, great bodhisattvas, and the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. All are nothing other than the transformed ones, and the transformed ones are empty.”

(The Buddha taught that all dharmas are transformed, while the transformed things are empty; therefore, all dharmas are empty.)

In the meantime, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, are various aggregates, spheres, realms, dependent arising, dependent birth, factors for dependent arising, and so forth of the world transformed? Are all the paramitas beyond the world, such as the thirty-seven factors for bodhi, the three liberation gates, all kinds of emptiness, and the noble truths; the four meditations, four immeasurable minds, and the four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and the ten universal contemplations; the dharani gates and the samadhi gates; the ten stages of bodhisattva; the five eyes and the six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power; the thirty-two perfect major marks and eighty distinguishing minor features; the way of staying in correct mindfulness and the nature of dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; various effects caused by these dharmas; and various individuals established based on these dharmas also transformed?"

The Buddha replied to Well-Appearing One, "All dharmas of the world and beyond the world are transformed. Some are transformed by voice-hearers, self-enlightened ones, bodhisattvas, or Thus-Comers, while others are transformed by vexations or virtuous dharma. Well-Appearing One, it is based on this cause and condition to say that all dharmas are like the transformed things and without differences."

(The Buddha explained why all dharmas are transformed.)

The long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, are all the effects of termination, namely, the stream-entry effect, once-return effect, nonreturn effect, arhat effect, the stage of self-enlightenment, and the stage of Thus-Comer in which the enduring disposition of vexations is permanently eliminated, also the transformed things?"

The Buddha replied to Well-Appearing One, “All dharmas with the forms of arising and extinction are the transformed ones.”

“World-Honored One, what are the dharmas not transformed?”

“Well-Appearing One, the dharmas without arising and extinction are not transformed.”

“World-Honored One, what are the dharmas without arising and extinction?”

“Well-Appearing One, the dharmas without delusion are nirvana; they do not have arising and extinction, so they are not the transformed things.”

The long-lived sage Well-Appearing One asked the Buddha again, “The World-Honored One has taught that the nature of equality of all dharmas is empty, unmovable, and not dualistic. That means the self-nature of all dharmas is empty. Then why is nirvana not transformed?”

The Buddha replied to Well-Appearing One, “Yes, you are right when you say that the self-nature of all dharmas is empty. The empty self-nature is not made by voice-hearers, self-enlightened ones, bodhisattvas, Thus-Comers, or others. Whether the Buddha appears in the world or not, the self-nature is always empty, and this is nirvana. Therefore, I say that nirvana is not the transformed one. The unreal dharma is named nirvana, which is without arising, extinction, and transformation.”

(The Buddha explained the meanings of the transformed not transformed things. Nirvana is not transformed because it has no arising and extinction.)

Fascicle 398

Chapter 77

Crying-Often Bodhisattva

(Sadaprarudita Bodhisattva)

Section 1

(In the First Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how to teach and caution novice bodhisattvas, allowing them to believe and understand that the self-nature of all dharmas is empty in the final analysis?”

The Buddha replied to Well-Appearing One, “Do all dharmas exist in the beginning and then become nonexistent? All dharmas are neither existent nor nonexistent. They do not exist first and become nonexistent later. We should not be frightened by the fact that self-nature is always empty. This is what we should teach and caution novice bodhisattvas to let them believe and understand that the self-nature of all dharmas is empty in the final analysis.”

(The Buddha taught Well-Appearing One about teaching novice bodhisattvas to believe and understand that the self-nature of all dharmas is empty in the final analysis.)

“Furthermore, Well-Appearing One, if great bodhisattvas would like to pursue prajna paramita, they should do as Crying-Often Bodhisattva does. This great bodhisattva is now cultivating celibacy in Great Cloud Thunder Buddha’s place.”

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how does Crying-Often Great Bodhisattva pursue prajna paramita?”

The Buddha replied to Well-Appearing One, “When Crying-Often Great Bodhisattva began to aspire to prajna paramita, he determined to sacrifice his body and life and give up all his treasures and properties. He did not chase reputation or respect but was wholeheartedly

committed to cultivating prajna paramita. He preferred to stay in distant and quiet forests. One day, he heard a voice from above, ‘Hi, good gentleman, you may go east, and you will hear the fathomless prajna paramita there. When you walk, do not worry about fatigue and tiredness, do not think about sleeping, do not worry about eating and drinking, do not care if it is daytime or nighttime, do not fear cold and hot weathers, but stay away from the restless mind caused by turbulent dharmas inside and outside. As you walk, do not look right and left, up and down, or in other directions, but keep your manner and demeanor in perfect condition. Don’t be moved by matter, feeling, thinking, action, and consciousness. Don’t be moved by the eye, ear, nose, tongue, body, and conscious spheres. Don’t be moved by the sight, sound, smell, taste, touch, and mental-image spheres. Don’t be moved by the eye, ear, nose, tongue, body, and conscious realms. Don’t be moved by the sight, sound, smell, taste, touch, and mental-image realms. Don’t be moved by the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. Don’t be moved by the eye, ear, nose, tongue, body, and conscious contacts. Don’t be moved by the feelings produced by eye, ear, nose, tongue, body, and conscious contacts. Don’t be moved by the earth, water, fire, wind, space, and consciousness realms. Don’t be moved by the cause and condition, consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes. Don’t be moved by the dharmas caused by conditions. Don’t be moved by action, ignorance, consciousness, name and condition, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset. Don’t be moved by giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. Don’t be moved by the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. Don’t be moved by internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. Don’t be moved by realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma

concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable. Don't be moved by the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. Don't be moved by the four meditations, four immeasurable minds, and four formless concentrations. Don't be moved by the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. Don't be moved by all dharani gates and all samadhi gates. Don't be moved by the liberation gates of emptiness, formlessness, and nonaspiration. Don't be moved by the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud. Don't be moved by the five eyes and six supernatural powers. Don't be moved by the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power. Don't be moved by staying in correct mindfulness and always dwelling in equanimity. Don't be moved by the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. Don't be moved by the stream-entry effect, once-return effect, nonreturn effect, arhat effect, or self-enlightenment bodhi. Don't be moved by great bodhisattva actions and the unsurpassed, perfect, and universal bodhi. Don't be moved by the dharmas of the world and the dharmas beyond the world. Don't be moved by the flawed dharmas and the flawless dharmas. Don't be moved by the conditioned dharmas and the unconditioned dharmas. Why? Good gentleman, once people are moved, they will not be able to dwell peacefully in Buddha dharma. If they cannot dwell peacefully in Buddha dharma, they will reincarnate in birth and death. If they reincarnate in birth and death, they will not attain the fathomless prajna paramita.'

"As hearing the kind and sincere voice of teaching from above, Crying-Often Great Bodhisattva was excited. He jumped and danced and acclaimed as he had never done. So, he joined his palms to pay homage to the voice in the air, and said, 'I will follow what you said. Why? Because I would like to serve as brilliant lights for all sentient beings. I would like to assemble all superior dharmas of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. I also would like to realize and attain the unsurpassed, perfect, and universal bodhi.'

"In the meantime, the voice from above said to Crying-Often Great Bodhisattva again, 'Very good, very good. Good gentleman, you should develop belief in and understanding of the fathomless dharma of emptiness, formlessness, and nonaspiration. You should pursue the fathomless prajna paramita with a mind apart from all forms. You should pursue the fathomless prajna paramita with a mind apart from the forms of the 'I,' the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the learned child, the maker, the receiver, the knower, and the viewer. Good gentleman, you should stay far away from evil friends expediently but stay close to virtuous friends and make offerings to them. Those who can skillfully teach you emptiness, formlessness, no aspiration, no arising, no extinction, no contamination, no purification, and the dharma of original tranquility are virtuous friends. Those who can demonstrate, teach, guide, encourage, and joyfully celebrate you to learn and practice the perfect knowledge of all perfect knowledge are virtuous friends. Good gentleman, if you can remain practicing in this way, you will hear the fathomless prajna paramita from canons or from bodhisattvas soon. You should treat ones you hear the fathomless prajna paramita from as grandmaster, to whom you should be grateful and pay back. Good gentleman, you should think, "The ones I have heard the fathomless prajna paramita from are my superior and genuine virtuous friends. Because of hearing the wonderful dharma from them, I can achieve nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi very soon. Because of them I am able to stay close to Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, and will be reborn in dignified and purified Buddha lands, where I will pay homage to various Buddhas, the World-Honored Ones, make offerings to them, listen to their teachings of correct dharma, and build a solid foundation for all virtues, so I can stay away from the lands where the Buddha dharma is inaccessible, and fully enjoy a life in the lands where the Buddha dharma is available. Each mindfulness arising in my mind will contribute to fostering and increasing my superior virtuous roots." You should reflect on, measure, and contemplate these various superior benefits, merits, and virtues. You should respect bodhisattvas, the venerable teachers of the dharma, who are capable of teaching you the fathomless prajna paramita; you should respect them as you do the Buddhas. As you follow dharma teachers, you are not for the sake of reputation and wealth, but for loving, paying homage, and making offerings to the unsurpassed dharma. Good gentleman, you must be aware of the hindrances caused by demons. Evil demons usually amuse you with

attractive senses of sight, sound, smell, taste, and touch with an attempt to destroy correct dharma and dharma teachers. The great bodhisattvas as the dharma teachers well know how to subjugate demons expediently and skillfully. They may accept demons' hospitality, but they will not be contaminated, so they can assist sentient beings to plant virtuous roots. You should not have filthy thinking of these dharma teachers; rather, you should be aware of dharma teachers' expedient skillfulness. Intending to teach and tame tough sentient beings, they expediently guide them to plant virtuous roots. They get along with people with empathy, accept various desires of the world without grasping them. They are free from attachment and hindrance, and do not violate precepts. Good gentleman, you should investigate the real essences of various dharmas. What are the real essences of the dharmas? That is, all dharmas have neither contamination nor purification. Why? Good gentleman, the self-nature of all dharmas is empty, within them there is no existence of the 'I,' sentient being, living one, one who gives birth, one who raises others, gentleperson, individual in reincarnation, mentally born one, learned child, maker, receiver, knower, and viewer. The self-nature of all dharmas is like illusions, dreams, echoes, images, illusory water images under sunlight, shadows, transformed things, and mirages. If you can investigate the real essences of various dharmas by following the directions of right dharma teachers, you will fulfill the fathomless prajna paramita soon. Furthermore, good gentleman, you must be aware of many hindrances of demons, for instance, dharma teacher is reluctant to pay attention to your earnest pursuit of the fathomless prajna paramita, or he is unhappy to see what you are doing and tries to insult you. But you should not get mad or hate him; on the contrary, you should be more dedicated to the dharma and look for right dharma teachers tirelessly.'"

(The Buddha described how Crying-Often Bodhisattva heard the voice from above which directed him to cultivate prajna paramita.)

"At that time, Crying-Often Bodhisattva received the teaching and caution from the voice above and was very excited. He started to go east. Before long he thought, 'I didn't but I should ask the voice these questions: How far and where will I go? From whom will I hear the fathomless prajna paramita?' Having this thought in mind, he stopped abruptly at where he was and started to beat himself on the chest and cried loudly in worry and sorrow. After a while, he thought, 'I should stay right here for one day and one night, or even for seven days and seven nights. I should not be afraid of tiredness. I should not sleep, eat, and drink. I should not worry

whether it is daytime or nighttime. I should not fear cold and heat but keep my mind from restlessness. I will not leave for anywhere unless I get to know where I will go and from whom I will hear the fathomless prajna paramita.'

"You must know, Well-Appearing One, it is like the parents who had only one son. The son was witty and smart and had a perfect appearance. His parents loved him and were proud of him very much. Unfortunately, the son died young, and the parents were so sad that they did not have other thoughts but always thinking of his son. Similarly, Crying-Often Bodhisattva had only one thought in his mind, 'When can I hear prajna paramita? Why didn't I ask the voice from above how far and where I will go when walking east, and from whom will I hear the fathomless prajna paramita?'

"You must know, Well-Appearing One, when Crying-Often Bodhisattva was weeping and sighing in sadness and self-hatred, an image of Buddha suddenly appeared before him and admired, 'Very good, very good, good gentleman. When the Thus-Comers, Ones Worthy of Offerings, perfectly and Universally Enlightened Ones were bodhisattvas in the past, they pursued the fathomless prajna paramita by practicing ascetic actions diligently. They also did as you do now with an extended effort. Furthermore, Well-Appearing One, you may go east for five hundred yojanas with a brave, valiant, dedicated, progressive, aspiring, and respectful mind to pursue the dharma. The king's city there is named Exquisite Fragrance. That is a tall and expansive city made of seven treasures and surrounded by seven walls made of seven treasures too. There are seven rows of buildings in the city, and for each building there are seven rows of balustrades. Encircled by seven rows of treasured moats, the city is also decorated with seven rows of treasured tala trees, planted in between the walls, emitting varied lights and bringing about lovely effect of shining. Each side of this great treasured city is twelve yojanas wide. The city is clean, pure, and vast, in which people are crowded, and all are living in peace, comfort, prosperity, and happiness. There are five hundred streets in the city. The well-designed streets are all pretty and dignified as shown in paintings. All streets and paths in the fields are connected by clear rivers, where people transport by treasured boats, moving back and forth freely and easily, while every street and lane is clean, neat, and solemnly decorated. Well known flowers spread and perfumes spray everywhere. All the walls of the city have battlements to prevent it from enemy attack, while all the buildings and pavilions are built out of violet gold and look more

brilliant as decorated with varied shining jewels. The treasured trees are located among the battlements, each of the roots, trunks, flowers, fruits, and leaves of the trees is made from different treasures, while the walls, buildings, and pavilions, as well as various treasured trees are covered by golden nets which are connected by treasured ropes, dotted with hanging golden bells, and embellished with a big treasured bell. Breezes give rise to graceful and tender music in which the five factors for meditation are implied. Numberless sentient beings in the city hear the music day and night and are always full of great joy. The seven treasured moats surrounding the city are filled with waters of eight merits and virtues. The water temperature is always perfect, and the quality of water is pure and clear as a mirror. Seven-treasure boats are sailing; they are magnificent and all love to look at them. Because of their previous karmas, the sentient beings like to ride boats for pleasure. The waters of the moats are covered by varied wonderful flowers, including utpala (blue lotus), padma (yellow lotus), kumuda (red lotus), pundarika (white lotus), and other miscellaneous treasured flowers. The colorful and fragrant fresh flowers cover the surface of the waters. All the well-known flowers in the large threefold thousand-world are planted there. There are five hundred gardens spreading through the great city, all are pretty and enjoyable. In each garden there are five hundred ponds, and each pond extends as wide as one krosa. All ponds are decorated with seven treasures, overwhelming the sentient beings' hearts with delight. Four kinds of wonderful flowers are in the ponds: blue lotus, yellow lotus, red lotus, and white lotus; all are as huge as the wheels of the cars; with them, the ponds are veiled. These flowers are also made of different kinds of treasures; radiant blue shadows are reflected on the ponds from blue flowers, radiant yellow shadows are reflected on the ponds from yellow flowers, radiant red shadows are reflected from red flowers, and radiant white shadows are reflected from white flowers. Various kinds of birds, such as peacock, parrot, wild duck, swan goose, nightingale, black-nape oriole, blue duck, white swan, spring oriole, egret, mandarin duck, water bird, halcyon, mystical bird Jingwei, chicken, black bird, white-breast sea bird, phoenix, garuda, pelican, kalavinka, jīvaj-jīvaka, and so forth, are playing in the ponds with their voices in harmonious accord. These gardens and ponds belong to no one. These sentient beings have for a long time cultivated the fathomless prajna paramita and developed deep belief and joy in the profound dharma gate. Because of their previous superior karma, they are now enjoying together the pleasant effects that have been caused before but mature in the present."

(The Buddha talked about the Buddha who was describing the city for Crying-Often Bodhisattva where he was supposed to visit. This city looks like the pure land in the west depicted in *Amitabha Buddha Sutra*.)

"'Furthermore, good gentleman, in the City of Exquisite Fragrance, a palace where Dharma-Flowing Bodhisattva lives is located at a high and superior site. The palace, as wide as one yojana, is built with varied exquisite and lovely treasures. It is surrounded by seven rows of walls, seven rows of high buildings and pavilions, seven rows of balustrades, seven rows of moats, and seven rows of tala trees. The walls are magnificently decorated, and all appear lovable and enjoyable. Four wonderful gardens encircle the palace. The first garden is named Always Joyful, the second is named Freedom from Worries, the third is named Dignified by Flowers, and the fourth is named Adorned by Fragrances. There are eight ponds in each garden. The first pond is named the Able and Virtuous, the second is named the Able and Superb, the third is Joy, the fourth is Delighted and Superb, the fifth is Stability, the sixth is All in Peace, the seventh is Freedom for Terror, and the Eighth is Nonregression. The four sides of each pond are constructed with gold, silver, green gem, and topaz. The bottom of the pond is made of karketana, the rock crystal, and paved by gold sands. The waters are deep and tranquil. An eight-step stairway is connected to each pond; the stairway is also adorned with different kinds of wonderful treasures, while the stairs are made of gold of the best quality. On both sides of each stair are plantains, the decorations between each line of the plantains are made of violet gold. There are four exquisite flowers in all ponds: blue lotus, yellow lotus, red lotus, and white lotus. Different colors mixed to cover the surface of the waters, while surrounding the four sides of the ponds stand the trees of fragrant flowers; as breeze arises, the flowers fall and disperse on the waters. All ponds are full of waters of eight merits and virtues, that smell a great scent of sandalwood so full in density. The waters are colorful, on which the ducks and so forth are swimming and playing. Dharma-Flowing Bodhisattva likes to go to these gardens and ponds along with sixty-eight thousand maids and have great fun of the five desires together. Men, women, and the old and young ones in this City of Exquisite Fragrance also come here to see Dharma-Flow Bodhisattva and listen to his dharma teachings, and sometimes they enter the gardens and the ponds area to enjoy the pleasures of the five desires together too."

(The Buddha also talked about Dharma-Flowing Bodhisattva.)

‘“Furthermore, good gentleman, after enjoying the pleasures of the wonderful five desires with maids, Dharma-Flowing Bodhisattva begins to teach prajna paramita day and night. Some gentlemen and gentlewomen will set up the lion throne for Dharma-Flowing Bodhisattva. The throne is decorated with varied gems and placed on a platform of seven treasures. Each of its four feet is made of one specific treasure, that is, gold, silver, green gem, and crystal. The seat is paved first with a cotton blanket as a mattress, then with a beautiful towel, and on the top, a heavy white wool blanket webbed with a net of decoration is placed. On both sides of the treasure seat, red pillows are installed, and perfume bags hanging with belts permeate the fragrance of wonderful flowers. The seat is as tall as half a krosa, high up in the air with a spreading curtain. Inside the curtain, pearl tents are installed to fit the size of the seat. Golden bells hanging along with varied flowers. Showing respect toward the dharma, five-colored flowers are scattered around the four sides of the seat, and invaluable incenses are burned; the floor is smeared with bright perfume and spreading perfume. Besides, many treasure banners and canopies are standing in rows. At that time, Dharma-Flowing Bodhisattva will ascend the treasure throne and start to teach the fathomless prajna paramita. As he teaches, immeasurable heaven beings, dragons, yaksas, gandharvas, asuras, garudas, kimnaras, mahoragas, humans, and nonhumans will gather to listen to his teaching of prajna paramita. They will pay homage and make offerings to Dharma-Flowing Bodhisattva. After listening to the dharma those who have retained it will chant it, some will write it, some will read it, some will reflect on it, some will practice as he says, and some will try to awaken others. Because of this cause and condition, no one will fall into bad destinies; rather, they will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi. You good gentleman should go quickly to Dharma-Flowing Bodhisattva’s place, so that you are able to hear prajna paramita that you are looking for.’

‘“Furthermore, good gentleman, Dharma-Flowing Bodhisattva is your real, pure, and virtuous friend in the long night. He will demonstrate for, teach, guide, encourage, and joyfully celebrate you, so that you can realize and attain the unsurpassed, perfect, and universal bodhi quickly. In his previous lives Dharma-Flowing Bodhisattva had diligently and expediently cultivated ascetic actions in pursuing the fathomless prajna paramita as you are doing today. So, you should go to his place quickly; don’t be hesitant or skeptical, or worry it is daytime or nighttime, then you will hear the fathomless prajna paramita before long.’”

(The voice from above encouraged Crying-Often Bodhisattva to visit with Dharma-Flowing Bodhisattva quickly; he would be his real virtuous friend.)

"Upon hearing the words, Crying-Often Great Bodhisattva felt happy and comfortable; he jumped and danced, and thought, 'When can I see Dharma-Flowing Bodhisattva and hear his teaching of the fathomless prajna paramita?'

"You must know, Well-Appearing One, a man was shot by a poisonous arrow and became so painful that he could think of nothing other than this, 'When can I see a good doctor to take the arrow from my body to relieve my pain?' So did Crying-Often Bodhisattva; he had no other thought than this, 'When can I see Dharma-Flowing Bodhisattva to stay with him, make offerings to him, and hear his teaching of prajna paramita, so that all my delusions and differentiated views of attainment will be permanently eliminated, then I will be able to realize and attain the unsurpassed, perfect, and universal bodhi soon?'

"You must know, Well-Appearing One, when dwelling in mindfulness, Crying-Often Bodhisattva elicited unhindered perfect knowledge and views of all dharmas. Because of the perfect knowledge and views, he was able to enter numberless superior samadhi gates. They are the samadhi of contemplating the self-nature of all dharmas, the samadhi of nonattainment in the self-nature of all dharmas, the samadhi of breaking nonknowledge of all dharmas, the samadhi of obtaining nondifferentiation of all dharmas, the samadhi of viewing all dharmas as unchangeable, the samadhi of illuminating all dharmas, the samadhi of leaving darkness in all dharmas, the samadhi of obtaining no other essential meanings of all dharmas, the samadhi of knowing that all dharmas are unattainable, the samadhi of scattering flowers, the samadhi of initiating selflessness of all dharmas, the samadhi of leaving delusions, the samadhi of eliciting illumination of mirror images, the samadhi of activating the languages of all sentient beings, the samadhi of making all sentient beings happy, the samadhi in compliance with the languages of all sentient beings, the samadhi of eliciting all languages and sentences, the samadhi with no fear and discontinuation, the samadhi of the capability to teach the unspeakable self-nature of all dharmas, the samadhi of attaining unhindered liberation, the samadhi of being far away from all dusts, the samadhi of expedient skillfulness of words and sentences, the samadhi of undertaking superior contemplation on all dharmas, the samadhi of attaining unhindered time of all dharmas,

the samadhi resembling empty space, the samadhi of diamond-like meditation, the samadhi of showing mental images without disturbing them, the samadhi of attaining superior benefits, the samadhi of achieving nonregressive eye, the samadhi of getting out of dharma realm, the samadhi of soothing and taming, the samadhi of lion's swiftness, yawn, and roar, the samadhi of shining over all sentient beings, the samadhi of being far away from all defilements, the samadhi of acquiring noncontamination of all dharmas, the samadhi of solemn lotus, the samadhi of removing all puzzlements, the samadhi in compliance with all kinds of solidity, the samadhi of getting out of all dharmas, the samadhi of attaining fearless supernatural powers, the samadhi of fully knowing all present dharmas, the samadhi of destroying all dharma seals, the samadhi of showing nondifferentiation of all dharmas, the samadhi apart from heavy and dark forests of all incorrect views, the samadhi apart from all kinds of darkness, the samadhi apart from all phenomena, the samadhi of getting rid of all kinds of attachment, the samadhi apart from all kinds of tiredness and laziness, the samadhi of obtaining insightful understanding of the fathomless dharma, the samadhi of Exquisite High Mountain, the samadhi of invincibility, the samadhi of destroying all demonic armies, the samadhi free from attachment to the three realms, the samadhi of initiating all superior brightness, and so forth, and the samadhi of seeing the Buddhas."

(The Buddha said to Well-Appearing One that when dwelling in mindfulness, Crying-Often Bodhisattva could elicit unhindered perfect knowledge and views of all dharmas and entered numberless superior samadhi gates.)

"As Crying-Often Bodhisattva was dwelling peacefully in these various kinds of samadhi, he could see that the Buddhas, the Thus-Comers, in immeasurable, countless, and boundless worlds of the ten directions were teaching prajna paramita for great bodhisattvas. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones said to Crying-Often Bodhisattva, admiring, soothing, teaching, and admonishing him, 'Very good, very good. Good gentleman, when we were practicing bodhisattva path in the past, we also did as you do today when you diligently cultivate ascetic actions to pursue the fathomless prajna paramita. We also attained various kinds of samadhi as you do today. After attaining numberless superior samadhi, we were able to achieve expedient skillfulness of fathomless prajna paramita and thus fulfill all Buddha dharmas and stay in the state of nonregression. We contemplated the samadhi

and realized that the self-nature of samadhi neither enters nor goes out. We did not see any dharma entering or going out; we did not see the ones cultivating great bodhisattva actions or the ones realizing and attaining the unsurpassed, perfect, and universal bodhi. At that time, we named the dharmas without attachment prajna paramita. Because of dwelling in nonattainment, we obtained a real golden body surrounded by permanent brilliant light as wide as one yojana. We also possessed thirty-two perfect major marks and eighty distinguishing minor features. Besides, we were able to realize and attain the inconceivable, unsurpassed Buddha knowledge, Buddha precept, Buddha concentration, and Buddha wisdom, as all merits, virtues, and paramitas were fulfilled. The merits, virtues, and paramitas that the Buddhas have fulfilled are so enormous that the Buddhas themselves cannot teach a small portion of them fully at one time, let alone the voice-hearers, self-enlightened ones, and so forth. Therefore, good gentleman, you should doubly respect this dharma, love, enjoy, and pursue it diligently and incessantly. If you can do in this way, you will be able to realize and attain the unsurpassed, perfect, and universal bodhi easily. In addition, good gentleman, you should constantly respect the virtuous friends, love them, enjoy staying with them, and diligently look for them as you look for the Buddhas. Why? Good gentleman, if great bodhisattvas can be absorbed by virtuous friends, they will attain the unsurpassed, perfect, and universal bodhi soon.'"

(The Buddha said that when Crying-Often Bodhisattva dwelled in these various kinds of samadhi, various Buddhas in the numberless worlds of the ten directions appeared to teach him and shared their experiences of cultivation in the past with him to soothe and encourage him.)

"In the meantime, Crying-Often Bodhisattva asked the Buddhas in the worlds of the ten directions, 'Who will be my virtuous friend to whom I will stay close and make offerings respectfully?'

"The Buddhas in the worlds of the ten directions replied to Crying-Often Bodhisattva, 'Dharma-Flowing Bodhisattvas is your long-term virtuous friend. He can absorb and protect you, assist you to mature in your pursuit of the unsurpassed, perfect, and universal bodhi. He will also guide you to learn the fathomless prajna paramita expediently and skillfully. He will be your virtuous friend to benefit you for a very long time. You should stay with him and make offerings respectfully to him. In addition, good gentleman, if you pay homage to Dharma-Flowing

Bodhisattva for one kalpa, two kalpas, three kalpas, hundreds of thousands of kalpas, and even longer, and make the best entertainments, and so forth, and most wonderful sights, sounds, smells, and tastes of entire large threefold thousand-world as offerings to him, you still cannot return the favor he has granted on you briefly. Why? Good gentleman, because of the powers of Dharma-Flowing Bodhisattva, you can intuitively realize immeasurable superior and wonderful samadhi gates. It is also because of him that you can acquire expedient skillfulness of the fathomless prajna paramita, thus, you will realize and attain the unsurpassed, perfect, and universal bodhi soon.'"

(These Buddhas in the ten directions continued to teach Crying-Often Bodhisattva how to respect and make offerings respectfully to Dharma-Flowing Bodhisattva, who would be his best long-termed virtuous friend.)

"After admiring, soothing, teaching, and cautioning Crying-Often Bodhisattva and making him happy, the Buddhas of the ten directions disappeared abruptly.

"At that time, Crying-Often Bodhisattva rose from the samadhi; he was a little saddened because he did not see the Buddhas anymore. He thought, 'Where are the Buddhas whom I have seen earlier? Where are they now? Who can answer my questions and solve my puzzles without them?' He thought again, 'Dharma-Flowing Bodhisattva has for a long time cultivated the expedient skillfulness of the fathomless prajna paramita, attained immeasurable dharani gates and samadhi, and can master supernatural powers of bodhisattva perfectly and freely. He has made offerings to numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. He has made great vows at many Buddhas' places to plant various virtuous roots. He has always been my virtuous friend and has absorbed me to bring me benefits and happiness. I should quickly go to visit Dharma-Flowing Great Bodhisattva and ask him where the Buddhas of the ten directions I met earlier are from and where they go now. He certainly will be able to answer my questions.'

"You must know, Well-Appearing One, when having this thought, Crying-Often Great Bodhisattva, with a pure mind, developed a greater sense of reverence and admiration for Dharma-Flowing Great Bodhisattva. He thought again, 'What offerings would be appropriate to present to Dharma-Flowing Great Bodhisattva upon my visit? I am too poor to afford the

offerings such as flower fragrance, moisture fragrance, powdered incense, clothes, necklace, treasure banner, canopy, music, lamp, jewel, pearl, green gem, crystal, gold, silver, coral, shell, jade, and other wonderful things for the fathomless prajna paramita and my teacher Dharma-Flowing Great Bodhisattva. If I visit him empty handed, I will not be happy because I cannot fully express my dedication to pursuing the dharma. What I can do now is to sell myself in exchange of something valuable as offerings for the fathomless prajna paramita and my teacher Dharma-Flowing Bodhisattva. I have wasted countless lives to be reborn in various destinies, including in hells. Isn't it much more valuable to sell my body and buy something as offerings for the wonderful correct dharma and teacher? Today I am determined to sell my body for some valuable things as offerings to the fathomless prajna paramita and to my teacher Dharma-Flowing Great Bodhisattva.'"

(Crying-Often Bodhisattva decided to sell his body so that he could buy something valuable as offerings to Buddha dharma and Dharma-Flowing Bodhisattva.)

"After having this thought, Crying-Often Great Bodhisattva went to a big city in the east. The city was wide and neat, with a large population, and all people were prosperous and living comfortably. Crying-Often Bodhisattva entered the center of the city, walked around the streets and marketplaces, and shouted, 'I am selling myself! Who wants to buy it? I am selling myself! Who wants to buy it?' The demon saw what happened there, and thought, 'Crying-Often Bodhisattva loves and treasures the dharma, so he wants to sell himself. He wants to make offerings to the fathomless prajna paramita and the teacher Dharma-Flowing Bodhisattva to learn from him the expedient skillfulness of the fathomless prajna paramita. The question he will ask is: How can a great bodhisattva cultivate the fathomless prajna paramita expediently to quickly realize and attain the unsurpassed, perfect, and universal bodhi? Dharma-Flowing Bodhisattva will teach him the profound essential meanings of the dharma to enrich his knowledge. The dharma is like deep and great ocean, which cannot be destroyed by demons and subordinates. Crying-Often Bodhisattva will learn the dharma and be able to fulfill all merits and virtues gradually to benefit sentient beings, and attain the unsurpassed, perfect, and universal bodhi. He will further allow sentient beings to realize and attain the unsurpassed, perfect, and universal bodhi, and finally will empty my territory. I must try to shut the ears of the elders, laypersons, and Brahmans in the city so they will not hear him.' An elder had a daughter who possessed

special powers because of the virtuous roots caused in previous lives, so she was not hindered by the demons and could hear him."

(The demon tried to hinder Crying-Often Bodhisattva by shutting people's ears when the bodhisattva shouted to sell his body in the marketplaces while an elder's daughter with special powers still could hear.)

"Because of this cause and condition, Crying-Often Bodhisattva could not sell himself successfully. He was so sad that he stood at a corner of the street and wept. He said, 'What crimes have I committed? Why no one came to buy me so I could make offerings to the fathomless prajna apramita and the dharma teacher Dharma-Flowing Bodhisattva?'

"At that time, Heavenly Emperor Indra saw what was happening and thought, 'This good gentleman wants to sell himself for offerings to the fathomless prajna paramita and the teacher Dharma-Flowing Bodhisattva. I would like to test him to find out whether he really aspires to the dharma or is just deceiving the world?' Indra thus transformed himself into a young Brahman, went to Crying-Often Bodhisattva, and asked, 'Hi, gentleman, why are you standing here and weeping?'

"Crying-Often Bodhisattva replied, 'Young bodhisattva, I would like to make offerings to the fathomless prajna paramita and teacher Dharma-Flowing Bodhisattva, but I am poor; I have no money or property. I have tried to sell myself for the sake of the dharma, but no one came up to ask me about that. I felt sad, why am I not blessed?'

"At that time, the transformed Brahman said to Crying-Often Bodhisattva, "I have planned to worship the Heaven today. I don't need a human body, but I need human blood, human marrow, and human heart. Can you sell these organs to me?'

"Crying-Often Bodhisattva thought, 'I finally can successfully sell myself today. Why? It is because I have all the organs that this person wants. It is possible for me to prepare the offerings to the fathomless prajna paramita and my teacher Dharma-Flowing Bodhisattva, so it will suffice for me to learn the expedient skillfulness of the fathomless prajna paramita to quickly realize and attain the unsurpassed, perfect, and universal bodhi.' He was delighted, so he danced ad jumped, and replied to the Brahman tenderly, 'I can sell you all you need.'

"The young Brahman asked, 'How much will that cost?'

"Crying-Often Bodhisattva replied, 'It is up to you.'

"After saying this, Crying-Often Bodhisattva took a sharp knife with his right hand and stabbed at his left arm to let the blood flow out. He again cut his right thigh and put the skin and flesh on the ground. He further broke his bone and took out the marrow and then went to stand beside the wall trying to cut his heart off.

"The elder's daughter was at that time in the attic of the high building. She first heard Crying-Often Bodhisattva shout to sell his own body, now saw him injure himself, so she thought, 'Why is this good gentleman injuring himself? Let me ask him to find out.' She went down the building and stood before Crying-Often Bodhisattva and asked, 'Why did you first shout to sell your own body, then stabbed to let the blood flow out, marrow taken out, and now you almost cut your heart off?'

"Crying-Often Bodhisattva said, "Don't you know, my sister, I am poor and have no property? I would like to make offerings to the fathomless prajna paramita and teacher Dharma-Flowing Bodhisattva, I am prepared to sell myself for the dharma. But no one except this Brahman who wanted to buy three organs of my body.'

"The elder's daughter said, 'What merits, virtues, and superior benefits will you gain if you sell your blood, heart, and marrow to make offerings to the fathomless prajna paramita and Dharma-Flowing Bodhisattva the teacher?'

"Crying-Often Bodhisattva replied, 'Dharma-Flowing Bodhisattva has attained complete freedom in the fathomless dharma. He will teach me all about the expedient skillfulness of the fathomless prajna paramita that a bodhisattva should learn, ride, practice, and do. If I can hear and cultivate what he teaches, I will be able to assist sentient beings to mature, dignify and purify Buddha lands, and realize and attain the unsurpassed, perfect, and universal bodhi quickly. Then I will acquire a golden body, the thirty-two perfect major marks and eighty distinguishing minor features, then a brilliant light as wide as one yojana will always radiate from my face. I will possess the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, eighteen differentive

features of Buddha's wisdom and power; the way of staying in correct mindfulness and the nature of dwelling in equanimity at all times; the five pure eyes and six supernatural powers; the inconceivable pure precept, concentration, wisdom, liberation, and the knowledge and views of liberation; the unhindered knowledge and views and the unsurpassed knowledge and views; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. I will be fully equipped with all unsurpassed gems of dharma. I will share what I have with all sentient beings so they can rely on me. If I sacrifice my body and life to make offerings to the fathomless prajna paramita and the dharma teacher, I will gain such merits, virtues, and superior benefits.'

"The elder's daughter was thrilled when hearing the inconceivable, subtle, and exquisite Buddha dharma. She danced and jumped, and her hair stood up. She put her palms together with respect, and said to Crying-Often Bodhisattva, 'Great bodhisattva, what you say are unique and unusual. What you mention is the broadest, greatest, superior, most exquisite, and subtlest dharma. In order to attain such Buddha dharma, one is willing to sacrifice as many bodies and lives as the sands of the Ganges, not to mention only sacrifice one body and life. Why? For the sake of such subtle and exquisite merits and virtues, one should sacrifice his or her body and life, not to mention renounce treasures, rarities, and properties. Great bodhisattva, you do not need to sacrifice your body and life. My family is very wealthy and I can give you the offerings, such as gold, silver, green gem, crystal, jewel, pearl, pestle, stone with carved scriptures, shell, jade, emerald, sapphire, coral, amber, and other immeasurable jewels, as well as flower fragrance, necklaces, treasure pennants, canopies, entertainment, music, lamps, vehicles, clothes, and so forth. You may make them as offerings to the fathomless prajna paramita and the dharma teacher Dharma-Flowing Bodhisattva. I hope you will do nothing to injury yourself anymore. I would like to go with you to Dharma-Flowing Bodhisattva's place to pay homage to him and plant virtuous roots so as to achieve the Buddha dharma he teaches.'"

(The Buddha told this touching and inspiring story of pursuing the expedient skillfulness of prajna paramita through the conversations between Crying-Often Bodhisattva and the elder's daughter.)

Fascicle 399

Chapter 77

Crying-Often Bodhisattva

(Sadaprarudita Bodhisattva)

Section 2

(In the First Assembly)

"At that time, Heavenly Emperor Indra resumed to his original form, bowed to Crying-Often Bodhisattva, and admired, 'Great bodhisattva, you are excellent. Your dedication to the dharma is so sincere and firm. The Buddha did as you do when he still was a bodhisattva in the past. He pursued the expedient skillfulness of the fathomless prajna paramita with a steady and powerful aspiration, and inquired tirelessly about what a bodhisattva should learn, ride, practice, and do. He worked hard to assist sentient beings to mature, dignify and purify Buddha lands, so he could attain the unsurpassed, perfect, and universal bodhi. You must know, great bodhisattva, I really don't need human blood, heart, or marrow. I just tried to find out the truth. What are your wishes? Just let me know and I will compensate you for the bad thing I have done to you.'

"Crying-Often responded, 'What I have always aspired to is the unsurpassed, perfect and universal bodhi. Can you give me that?'

"Emperor Indra said to Crying-Often, 'I am very sorry, I cannot do that. Only the Buddhas, the great holy dharma kings, can do that because they have attained self-ease in all dharmas. Now you may ask for something else but the unsurpassed enlightenment, I will try to satisfy your wishes.'

"Crying-Often said again, 'The fathomless prajna paramita is also what I have aspired to. Can you give me that?'

"Emperor Indra expressed his regret once more and stated, 'Although I cannot grant your request, I can restore your body to its original form. Would you want me to do that?'

"Crying-Often replied, 'I can do it by myself without bothering you. Why? I will sincerely pray to various Buddhas of the ten directions, explaining that I attempted to sell my body because I was so earnestly wishing to pursue the dharma, but I did not mean to deceit anyone. If because of this cause and condition, and my pursuit of the unsurpassed, perfect, and universal bodhi will be nonregressive, I wish my body will be restored. I believe if I pray, my body will recover, so I think I do not need heavenly powers.'

"Heavenly Emperor Indra said, 'Yes, the Buddha's supernatural powers are inconceivable. There is nothing that cannot be done owing to a bodhisattva's sincerest wish. But it is me who has injured your body, so may I compensate you for the thing I have done?'

"Crying-Often Bodhisattva replied, 'Yes, you can do that because you are so sincere.'

"In the meantime, Heavenly Emperor Indra manifested his heavenly powers to make the bodhisattva's body restore to its original form without any scar or mark remained, and his body now looked even better than it originally was. Heavenly Emperor Indra apologized and disappeared.

"At that time, seeing all incredible things happening to Crying-Often Bodhisattva, the elder's daughter adored and respected him more, so joined her palms together in reverence and said to Crying-Often, 'May I have your compassion to come to my house, let me tell my parents about the offerings to be made for the fathomless prajna paramita and the teacher Dharma-Flowing Bodhisattva, so that all will be done. My maidservants and I will also say goodbye to my parents and go along with you to the City of Exquisite Fragrance to present the offerings to the fathomless prajna paramita and the teacher Dharma-Flowing Bodhisattva.'

"Crying-Often went to her home as she wished but stayed outside the door. The elder's daughter entered the house to report all to her parents, 'Would you please give me the most wonderful garlands, spreading perfumes and other incenses, clothing, necklaces, treasure pennants, canopies, music, butter oil, jewels, pearls, green gems, crystals, corals, ambers, shells, jades, pestles, stones of carved scriptures, emeralds, sapphires, gold, silvers, and so forth that we

have in our house. The five hundred maidservants who have served me will carry the offerings and accompany me to follow Crying-Often Bodhisattva to the City of Exquisite Fragrance. We will make offerings to the fathomless prajna paramita and the teacher Dharma-Flowing Bodhisattva. He will teach me the essential meanings of the dharma, and I will cultivate as he teaches to attain boundless subtle and wonderful Buddha dharma.'

"The parents were shocked when hearing what their daughter said. They asked, 'Where is Crying-Often Bodhisattva now? What kind of a person is he?'

"The daughter replied, 'He is now outside the door. He is a great bodhisattva, and is pursuing the unsurpassed, perfect, and universal bodhi to relieve all sentient beings from the suffering of birth and death. Furthermore, this great bodhisattva treasures the correct dharma more than his own body and life. In order to make offerings to the fathomless prajna paramita and the teacher Dharma-Flowing Bodhisattva, he walked around the city and shouted, 'I am selling myself, who wants to buy me? I am selling myself, who wants to buy me?' But for quite a while he failed, so he stood at the corner of the streets and wept, 'What crime have I committed so that nobody wanted to buy me? I am selling myself for the sake of making offerings to the fathomless prajna paramita and the teacher Dharma-Flowing Bodhisattva, but nobody wanted to buy me.'

"'At that time, Heavenly Emperor Indra wanted to test him, so transformed himself into a young Brahman and asked him why he was so sad. The great bodhisattva replied that he was very poor and could not prepare the offerings to the fathomless prajna paramita and the teacher Dharma-Flowing Bodhisattva, so decided to sell his own body, but nobody in the city came to buy him. He felt sad and thought about why he was not blessed. The Brahman said to the great bodhisattva that he was going to worship the heaven today, so he did not need a body but did need human blood, marrow, and heart as offerings, asking him if he could sell him these human organs. The great bodhisattva was excited and jumped and danced when hearing what he said. So, he said yes to the Brahman tenderly. The Brahman asked how much he should pay. The great bodhisattva replied that it was up to him to pay. After saying this, the great bodhisattva took a knife by his right hand and pierced his left arm to let the blood flow out. He again stabbed at his

right thigh and cut the skin and flesh and put them on the ground. He further broke the bone and took out the marrow. After that, he was ready to cut his heart off.

"'I saw what happened to him from the attic of our house, and thought, "Why is this man doing so to injury his body? I'd better go to ask him." I went down to him and asked, "Why did you shout to sell your body, and now stab yourself to bleed and cut the marrow, and again try to cut your heart off?" He replied, "My sister, I am poor and have no properties at all, but I want to make offerings to the fathomless prajna paramita and the teacher Dharma-Flowing Bodhisattva. I value the dharma more than my own body, so I tried to sell my body, but no one was interested until the Brahman came to buy my organs." I asked him then, "What kinds of merits and superior benefits will you acquire if you sell your blood, marrow, and heart and thus make offerings to the fathomless prajna paramita and the teacher Dharma-Flowing Bodhisattva?" He answered, "Dharma-Flowing Bodhisattva has attained complete freedom in the fathomless dharma. He will teach me the expedient skillfulness of the fathomless prajna paramita as well as what a bodhisattva should learn, ride, practice, and do. If I hear his teachings and cultivate as he says, I will be able to assist sentient beings to mature, dignify and purify Buddha lands, and realize and attain the unsurpassed, perfect, and universal bodhi soon. Besides, I will attain a golden body, the thirty-two perfect major marks and eighty distinguishing minor features. The brilliant light that extends as far as one yojana will always emit from my face. I will attain the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power. I will stay in correct mindfulness and always dwell in equanimity. I will possess the five eyes and six supernatural powers; the incredible pure precept, concentration, wisdom, liberation, and the knowledge and views of liberation; the unhindered knowledge and views; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. I will be fully equipped with all kinds of unsurpassed gems of dharma, and will share them with all sentient beings, so they can rely on me. If I can sacrifice my body and my life to make offerings to the fathomless prajna paramita and the dharma teacher, I will gain such merits, virtues, and superior benefits."

"'I was thrilled when hearing the inconceivable, subtle, and exquisite Buddha dharma. I danced and jumped, and my hair stood up. I put my palms together with respect and said to

Crying-Often Bodhisattva, “The broadest, greatest, superior, and subtlest dharma that the great bodhisattva mentioned is so rare and unusual. In order to obtain such Buddha dharma, one should renounce as many bodies and lives as the sands of the Ganges, not to mention one body and one life. Why? If the ones can gain such subtle and exquisite merits and virtues, they will be able to bring benefits and happiness to all sentient beings. Great bodhisattva, you are very poor, however, for the sake of the subtle and exquisite merits and virtues, you are willing to sacrifice your own body and life. My wealthy family will not be reluctant to renounce treasures and properties for the sake of the merits and virtues. You should not injury yourself, great bodhisattva. I am willing to offer you whatever you need, including gold, silver, green gems, crystals, jewels, pearls, pestles, stones with carved scriptures, shells, jades, emeralds, sapphires, corals, ambers, and the rest of immeasurable jewels. I would also like to offer you flower fragrances, necklaces, treasure pennants, canopies, entertainments, music, lamps, vehicles, clothes, and other best things. You may make them as offerings to the fathomless prajna paramita and the teacher Dharma-Flowing Bodhisattva. Great bodhisattva, I hope you will not injury yourself anymore. I would like to go with you to pay homage to Dharma-Flowing Bodhisattva and plant virtuous roots together there to attain the Buddha dharma he teaches.

“‘At that time, Heavenly Emperor Indra resumed to his original form. He stood before Crying-Often Bodhisattva, bowed with his palms joined together, and said in admiration, “Excellent, excellent, great bodhisattva. Your dedication to the dharma is so sincere and firm. The Buddha did as you do when he still was a bodhisattva in the past. He pursued the expedient skillfulness of the fathomless prajna paramita with steady and powerful aspiration, and inquired tirelessly about what a bodhisattva should learn, ride, practice, and do. He worked hard to assist sentient beings to mature, dignify and purify Buddha lands, and so he attained the unsurpassed, perfect, and universal bodhi. You must know, great bodhisattva, I really don’t need human blood, heart, and marrow. I just tried to find out the truth. What are your wishes? Just let me know, and I will compensate you for the bad thing I have done to you.”

“‘He replied, “What I have aspired to is the unsurpassed, perfect, and universal bodhi. Can you give me that?” Heavenly Emperor Indra felt sorry and said, “I cannot do that. Only the Buddhas, the great holy dharma kings, can satisfy this wish because they have attained perfect freedom in all dharmas. Great bodhisattva, I can satisfy all your wishes but this one.

“‘He said to Heavenly Emperor Indra again, “The fathomless prajna paramita is also what I am aspiring to. Can you give me that?” At that time, Heavenly Emperor Indra replied with shame, “I cannot satisfy you this request either, but I can restore your body to its original state. Do you want me to do that?” Crying-Often replied, “I can do it by myself, so I will not bother you. Why? I will pray to the Buddhas of the ten directions in sincerity: I tried to sell my body because I was so earnestly wishing to pursue the dharma; I did not mean to deceit anyone. If because of this cause and condition, my pursuit of the unsurpassed, perfect and universal bodhi will become nonregressive, please kindly restore my body to its original form. I believe if I pray, my body will recover, so I do not need the heavenly powers.”

“‘Heavenly Emperor Indra said, “Yes, the supernatural powers of the Buddha are so incredible; there is nothing that cannot be done owing to your deepest sincerity. But it is me who has injured your body, so may I have your compassion to allow me to restore your body?” The great bodhisattva replied, “You can do it because you are so sincere.” In the meantime, Heavenly Emperor Indra manifested his heavenly powers to resume the body of Crying-Often to its original form with no scar or mark left. His body then looked even better than it was before. Heavenly Emperor Indra apologized with shame and disappeared.

“‘As I saw the incredible things that happened to him, I adored and respected him more, so I joined my palms together and said, “May I have your compassionate permission to invite you to my home, let me ask my parents about the most wonderful offerings to be made for the fathomless prajna paramita and the teacher Dharma-Flowing Bodhisattva, so all will be done. I and my maidservants will also say goodbye to my parents and go along with you to the City of Exquisite Fragrance to make the offerings to the fathomless prajna paramita and the dharma teacher Dharma-Flowing Bodhisattva.”

“‘Now the great bodhisattva has come to our home upon my most sincerest invitation, I hope mom and dad will give him more treasures and allow me, along with my five hundred maidservants who are supposed to carry the offerings, to follow Crying-Often Bodhisattva, traveling to the City of Exquisite Fragrance, paying homage and presenting the offerings to the fathomless prajna paramita and the teacher Dharma-Flowing Bodhisattva, so I will obtain the Buddha dharma taught by him.’

"At that time, hearing what their daughter said, the parents were so thrilled; they jumped and danced, and said to their daughter, 'As you say, Crying-Often Bodhisattva is unique and unusual, who is willing to wear an armor of great merits and virtues, bravely and diligently aspire to Buddha dharma. The dharma he is looking for is the subtlest, most wonderful, and superior one. It is vast, grand, pure, and beyond our imagination. It can guide sentient beings of the world to gain superior benefits, peace, and happiness. You adore and value this dharma so much that you would like to bring all kinds of offerings, follow the good, virtuous friend to go to the City of Exquisite Fragrance, paying homage and presenting offerings to the fathomless prajna paramita and the dharma teacher Dharma-Flowing Bodhisattva. It is for the sake of realizing and attaining the Buddha dharma, so we are more than happy to let you go. Besides, we also plan to go with you. Are you happy with that?'

"The daughter said, 'I am extremely happy. I will not hinder others from pursuing the virtuous dharma, let alone hinder my own parents.'

"The parents said, 'You'd better prepare more attentively the offerings and the maidservants, so we may go together soon.' Meanwhile, the elder's daughter managed to arrange five hundred vehicles adorned with seven treasures, and also ask the five hundred maidservants to carry varied treasures as much as possible, including but not limited to the gold, silver, green gems, crystals, jewels, pearls, emeralds, sapphires, shells, jades, corals, ambers, pestles, stones with scriptures, and numberless other unique precious materials, as well as flower fragrances, clothing, necklaces, treasure pennants, canopies, entertainments, music, butter oils, and other most valuable materials as offerings.

"As the daughter had done all preparations, Crying-Often Bodhisattva was cordially invited to sit in the leading vehicle, while she and her parents rode in another vehicle, and the five hundred maidservants rode in the rest of vehicles, all moving around the bodhisattva's vehicle. They slowly went to the east and finally arrived in the City of Exquisite Fragrance. They saw the city tall and wide, made of seven treasures. It was surrounded by seven rows of treasure walls, seven rows of high buildings, seven rows of balustrades, seven rows of moats, and seven rows of tala trees. All walls were well located, beautifully decorated, radiating different lights but appearing enjoyable and lovely. Each side of this great treasured city was twelve yojanas long;

the city was clean, pure, and vast, and was full of people, all living in peace, comfort, prosperity, and happiness. In the city, there were five hundred streets, well proportional in design, pretty and dignified, as if they were in paintings. All streets and paths were connected by clear rivers, people transported by treasure-decorated boats, moving to and back easily. Every street and lane was so clean, neat, and solemnly decorated. Well known flowers were planted everywhere, perfumes sprayed, all the walls of the city had battlements to prevent enemies from attack. All buildings and pavilions were built in violet gold, as brilliant as illuminated by varied shining jewels. Treasure trees were placed among battlements, and their branches, twigs, leaves, flowers, and fruits were made of different jewels. The walls, buildings, towers, and varied treasure trees were covered by golden webs, connected by treasure ropes, and golden bells were hung and adorned with some bigger treasure bells. As breezes flowed, harmonious and elegant sounds could be heard, like playing inspiring music in which the five factors for meditation were implied. The seven moats of the city were filled with the waters of eight merits, in which cold and warm waters were well mixed to make a bright and transparent mirror surface. On the surface of the waters, seven-treasure stately ships scattered everywhere, which impressed people with great delight. From inside the moats varied wonderful flowers grew. They were colorful and fragrant, covering the surface of the waters. Five hundred stately gardens circumscribed the big city. In each garden there were five hundred ponds, and each pond, extending as far as one krosa in its length and width, was decorated with seven treasures, and all these overwhelmed people with great delight. Wonderful flowers of four different colors were made of seven treasures, each was as huge as the wheel of a vehicle, veiling all ponds. Many kinds of birds in the gardens around the ponds flew and played separately or together. As Crying-Often and his companions went on, they saw Dharma-Flowing Bodhisattva sit on the seven-treasure lion throne, surrounded by hundreds of thousands of koti nayuta people, who were listening to his teaching.

“As Crying-Often Bodhisattva first saw Dharma-Flowing Bodhisattva from afar, he was filled with joy, like a bhiksu entering the third meditation. Realizing he should not stay in his vehicle, he got out of it and adjusted his clothing.

“In the meantime, the elder and his wife, their daughter, and the five hundred maidservants got off the cars too. They were all dressed neatly decorated with various treasures, each carrying varied offerings, walked around Crying-Often Bodhisattva slowly toward Dharma-

Flowing Bodhisattva. On the roadside, a big seven-treasure prajna platform was set up. The platform was decorated with red sandalwood; a big and many small treasure bells were hung up that made subtle and wonderful sounds. Its circumference was adorned with hanging-down nets of pearls. Four falling-down sets of pearls at the four corners of the platform were used as lamps emitting lights day and night. Four incense stoves, made of silver, adorned with varied treasures, were placed on the four sides of the platform. In the stoves, the dark eaglewood incenses were always burning. Wonderful flowers scattered along with other offerings. Inside the platform, a throne made of seven treasures was placed, covered with several layers of blankets and mattresses. On the throne, there was a stately and gorgeous case made of four treasures: gold, silver, green gem, and emerald. In this case, the words 'prajna paramita' written with melted green gem on a real gold leaf was stored, while the case was sealed all the time. Everywhere on the platform, treasure flags adorned with flowers were flying, and the decorations in between were lovely and enjoyable.

"When seeing such beautiful and solemn platform, Crying-Often Bodhisattva, the elder's daughter, her parents, and so forth admired and joined their palms together in respect. They also saw Heavenly Emperor Indra and his immeasurable heaven beings beside the treasure platform, all scattering different kinds of heavenly incense powders, treasure scraps, subtle and wonderful fragrant flowers, and gold and silver flowers on the treasure platform. The heavenly music was playing in the air.

"After witnessing all these, Crying-Often Bodhisattva asked Heavenly Emperor Indra, 'based on what cause and condition do you the lord of the heaven and the heavenly beings make offering to this platform?'

"Heavenly Emperor Indra replied, 'Great bodhisattva, do you know that on this platform there is the unsurpassed dharma? The dharma is named the fathomless prajna paramita, the mother of various Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, because the fathomless prajna paramita can give birth to all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and all great bodhisattvas. If great bodhisattvas learn and cultivate it attentively and diligently, they will be able to reach the other shore of merits and virtues quickly, achieve Buddha dharma soon, and

realize and attain the perfect knowledge of all perfect knowledge before long. Because of this cause and condition, we are paying respect and making offerings to the fathomless prajna paramita.'

(The Buddha had told a very stimulating story about Crying-Often Bodhisattva, Heavenly Emperor Indra, and the elder's daughter and her parents. In this paragraph Heavenly Emperor explained for Crying-Often Bodhisattva why he made offerings to prajna paramita: the fathomless prajna paramita could give birth to all Thus-Comers and bodhisattvas.)

"Crying-Often Bodhisattva was happy to hear this, so he continued to ask Heavenly Emperor Indra, 'Where is the fathomless prajna paramita now? Please show me! I would like to make offerings to it too.'

"Heavenly Emperor Indra said, 'Do you know that the fathomless prajna paramita is stored in the four-treasure case on the seven-treasure throne in the platform? The words are made of green gem on a real gold leaf and is sealed by Dharma-Flowing Bodhisattva himself with a seven-treasure stamp. No one of us is allowed to open it.'

"After hearing this, Crying-Often Bodhisattva, the elder's daughter, her parents, and the five hundred maidservants divided all they had carried, including flowers, incenses, rare and precious treasures, clothing, necklaces, treasure flags, canopies, entertainments, music, lamps, and the rest of valuable materials into two parts. One part was made as offerings to prajna paramita on the platform, and the other part was taken to Dharma-Flowing Bodhisattva's place. As they arrived there, they saw Dharma-Flowing Bodhisattva sitting on the lion throne, and the audience surrounded him in circles, so they presented the flowers, incenses, treasure flags, canopies, clothing, necklaces, music, lamps, and so forth as offerings to the dharma teacher and the dharma he was teaching. Owing to Dharma-Flowing Bodhisattva's supernatural powers, all the flowers rose above his head and suddenly formed a wonderful flower platform, adorned with pretty, attractive, and enjoyable treasures. Meanwhile, all the wonderful incenses in the air abruptly became an incense canopy, which was placed on the flower platform. The incense canopy was decorated and dignified by varied jewels. All the wonderful clothes were combined and transformed into a tent above the incense canopy in the air; the tent was also dignified by varied treasures. The rest of the items, such as the treasure flags, canopies, entertainments,

music, lamps, and different kinds of necklaces all appeared so magnificently, skillfully, and naturally around the platform, tent, and canopy.

"Crying-Often Bodhisattva, the elder's daughter, her parents, and so forth were thrilled; they danced and jumped after seeing what was happening. They spoke with one voice to admire Dharma-Flowing Bodhisattva, 'The grandmaster is so unique and unusual that he can manifest such great supernatural powers. He is now a bodhisattva, but he can do such inconceivable things, not to mention when he attains the unsurpassed, perfect and universal bodhi in the future.'

"At that time, Crying-Often, the elder's daughter, her parents, and all participants so deeply loved and valued Dharma-Flowing Bodhisattva that were all determined to aspire to the unsurpassed, perfect, and universal bodhi. They said, 'Because of such superior virtuous roots, we vow to become the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the life to come. Because of such superior virtuous roots, we vow to cultivate and learn the bodhisattva path diligently and attentively in the life to come to understand the profound dharma gate without hindrance as the grandmaster Dharma-Flowing Bodhisattva is doing now. Because of such superior virtuous roots, we vow to cultivate and learn diligently and attentively the bodhisattva path in the life to come to make the most exquisite seven-treasure platform and other wonderful things as offerings to prajna paramita as grandmaster Dharma-Flowing Bodhisattva is doing now. Because of such superior virtuous roots, we vow to cultivate and learn the bodhisattva path diligently and attentively in the life to come to sit on the lion throne and lecture on the profound essential meanings of prajna paramita fearlessly as grandmaster Dharma-Flowing Bodhisattva is doing now. Because of such superior virtuous roots, we vow to cultivate and learn the bodhisattva path diligently and attentively in the life to come to achieve skillful means of prajna paramita and fulfill the unsurpassed, perfect, and universal bodhi quickly as the grandmaster Dharma-Flowing Bodhisattva is doing now. Because of such superior virtuous roots, we vow to cultivate and learn the bodhisattva path diligently and attentively in the life to come, attain the ability of manipulating superior supernatural power of transformation with perfect freedom and ease, and bring benefits and happiness to numberless sentient beings as the grandmaster Dharma-Flowing Bodhisattva is doing now.'"

(All participants in the assembly where Dharma-Flowing Bodhisattva was teaching prajna paramita vowed to attain the unsurpassed bodhi by learning the bodhisattva path as Dharma-Flowing Bodhisattva was doing.)

"Crying-Often Bodhisattva, the elder's daughter, her parents, and the maidservants presented the offerings respectfully to prajna paramita and the teacher Dharma-Flowing Bodhisattva. They bowed down on the ground to his feet, joined their palms with reverence, walked around him for three times, and stayed to one side.

"At that time, Crying-Often Bodhisattva bowed with his palms joined together and said to Dharma-Flowing Bodhisattva, 'I used to live in the quiet forest looking for the fathomless prajna paramita until one day a voice said to me from the air, "Hi, you good gentleman, you should go east, and you will hear the fathomless prajna paramita there." Upon hearing the voice, I was so thrilled that I jumped and danced and started to go to the east. But before long I thought, "Why didn't I ask the voice how far and to which city will I go? And from whom will I hear the fathomless prajna paramita?" With this thought I wept and sighed and punched on my chest. During seven days, I did not feel tired, did not sleep, and did not eat and drink. I had no feeling of the cold and heat and forgot it was day or night. Staying in a mind away from restlessness and disturbance caused by the dharmas outside or inside, I kept thinking about when I could hear prajna paramita and kept asking myself why I did not ask the voice from the air how far I would go, in which city I would stay, and from whom I would hear the fathomless prajna paramita.

"'As I was worried, weeping, and annoyed with myself, an image of the Buddha appeared suddenly before me, and said, "Good gentleman, with such brave and assiduous effort and with a mind of loving, respecting, and pursuing the dharma, you may go east for five hundred yojanas and will arrive in a big king's city named Exquisite Fragrance, in which a bodhisattva named Dharma-Flowing is teaching prajna paramita to immeasurable hundreds of thousands of sentient beings. You will hear prajna paramita from him. Furthermore, good gentleman, Dharma-Flowing Bodhisattva is your long-term friend, a pure, virtuous, and good friend, who will demonstrate for you and teach, guide, and encourage you to let you realize and attain the unsurpassed, perfect, and universal bodhi quickly. Dharma-Flowing Bodhisattva had in his past lives pursued the fathomless prajna paramita by practicing ascetic actions as you are

doing expediently and skillfully now. You'd better go quickly to Dharma-Flowing Bodhisattva's place. Do not be skeptical and hesitant. Do not worry if it is the day or night. Then before long you will hear the fathomless prajna paramita.

"'As I heard this, I rejoiced and danced and jumped. I thought, "When can I see Dharma-Flowing Bodhisattva so that I can hear the fathomless prajna paramita, eliminate permanently various kinds of delusions and differentiations caused by the view of attainment, and realize and attain the unsurpassed, perfect and universal bodhi soon? As I had this thought, the unhindered knowledge and views of all dharmas were activated and I immediately entered immeasurable superior samadhi gates. As dwelling in samadhi, I saw the Buddhas, the Thus-Comers, in the immeasurable, countless, and boundless worlds of the ten directions teaching prajna paramita to various great bodhisattvas.

"'Meanwhile, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones admired and encouraged me, and taught and cautioned me with great sincerity, "Excellent, excellent, good gentleman. When we practiced the bodhisattva path in the past, we diligently practiced ascetic actions to pursue the fathomless prajna paramita as you are doing now. We also acquired various kinds of samadhi as you do. When we cultivated diligently to fulfill various kinds of superior samadhi, we achieved the expedient skillfulness of the fathomless prajna paramita, and based on that, we could accomplish all Buddha dharmas and stay in a state of nonregression.

"'At that time, the Buddhas of the ten directions disappeared abruptly after teaching me, encouraging me, and making me joyful. I rose from samadhi and felt so sad because I could not see the Buddhas anymore. I thought, "Where are the Buddhas of the ten directions I encountered earlier from? Where are they going now? Who can answer these questions?" I thought again, "Dharma-Flowing Bodhisattva has cultivated and learned the expedient skillfulness of the fathomless prajna paramita for a long time and has acquired immeasurable dharani gates and samadhi gates. He has attained perfect supernatural powers and can manipulate them freely and at ease. He has made offerings to numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. He has made great vows in various Buddha's places to plant various virtuous roots. He has been my virtuous friend for a long time and has always absorbed

me and brought me benefits and happiness. Therefore, I should go to visit him quickly and ask him where the Buddhas of the ten directions I encountered earlier are from and where they are going. He surely will solve my puzzles.

"'After having these thoughts, my companions and I traveled eastbound with courage and assiduousness, and after a long time, we arrived in this city. From far away we saw the grandmaster sitting on the lion throne of the platform, teaching the dharma for the crowd surrounding him. As I saw the grandmaster for the first time, my body and mind were full of joy, just like a bhiksu who suddenly entered the third meditation. Now, may I ask you, grandmaster, where are the Buddhas of the ten directions I met earlier from? Where are they going? I beg you to tell me so I can always see the Buddhas all my lives in the future.'"

(Crying-Often Bodhisattva said to Dharma-Flowing Bodhisattva the cause and condition why he came to learn from him.)

## Chapter 78

## Dharma-Flowing Bodhisattva

### Section 1

(In the First Assembly)

“At that time, Dharma-Flowing Bodhisattva said to Crying-Often Bodhisattva, ‘Good gentleman, the dharma body of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, Ones Perfect in Wisdom and Actions, Well-Gone Ones, Ones Who Know the World, Unsurpassed Great Persons, Taming and Guiding Ones, Teachers of the Heavenly and Human Beings, Buddhas, and Bhagavats, has come from nowhere, and will go nowhere. Why? Good gentleman, the real nature of all dharmas is unmovable.

“‘Good gentleman, the realness of all dharmas has no coming and going; it cannot be established either. The realness of all dharmas is the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, and so forth, and the Buddha, the Bhagavat.

“‘Good gentleman, the dharma realm of all dharmas has no coming and going; it cannot be established either. The dharma realm of all dharmas is the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, and so forth, and the Buddha, the Bhagavat.

“‘Good gentleman, the dharma nature of all dharmas has no coming and going; it cannot be established either. The dharma nature of all dharmas is the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, and so forth, and the Buddha, the Bhagavat.

“‘Good gentleman, the nature of nonillusion of all dharmas has no coming and going; it cannot be established either. The nature of nonillusion of all dharmas is the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, and so forth, and the Buddha, the Bhagavat.

“‘Good gentleman, the nature of changelessness of all dharmas has no coming and going; it cannot be established either. The nature of changelessness of all dharmas is the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, and so forth, and the Buddha, the Bhagavat.

“‘Good gentleman, the nature of equality of all dharmas has no coming and going; it cannot be established either. The nature of equality of all dharmas is the Thus-Comer, One

Worthy of Offerings, Perfectly and Universally Enlightened One, and so forth, and the Buddha, the Bhagavat.

“‘Good gentleman, the nature apart from arising of all dharmas has no coming and going; it cannot be established either. The nature apart from arising of all dharmas is the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, and so forth, and the Buddha, the Bhagavat.

“‘Good gentleman, the dharma concentration of all dharmas has no coming and going; it cannot be established either. The dharma concentration of all dharmas is the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, and so forth, and the Buddha, the Bhagavat.

“‘Good gentleman, the dharma dwelling of all dharmas has no coming and going; it cannot be established either. The dharma dwelling of all dharmas is the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, and so forth, and the Buddha, the Bhagavat.

“‘Good gentleman, the reality of all dharmas has no coming and going; it cannot be established either. The reality of all dharmas is the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, and so forth, and the Buddha, the Bhagavat.

“‘Good gentleman, the realm of empty space of all dharmas has no coming and going; it cannot be established either. The realm of empty space of all dharmas is the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, and so forth, and the Buddha, the Bhagavat.

“‘Good gentleman, the realm of the inconceivable of all dharmas has no coming and going; it cannot be established either. The realm of the inconceivable of all dharmas is the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, and so forth, and the Buddha, the Bhagavat.

“‘Good gentleman, the nature of nonarising of all dharmas has no coming and going; it cannot be established either. The nature of nonarising of all dharmas is the Thus-Comer, One

Worthy of Offerings, Perfectly and Universally Enlightened One, and so forth, and the Buddha, the Bhagavat.

“‘Good gentleman, the nature of nonextinction of all dharmas has no coming and going; it cannot be established either. The nature of nonextinction of all dharmas is the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, and so forth, and the Buddha, the Bhagavat.

“‘Good gentleman, the nature as it really is of all dharmas has no coming and going; it cannot be established either. The nature as it really is of all dharmas is the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, and so forth, and the Buddha, the Bhagavat.

“‘Good gentleman, the nature of getting far away of all dharmas has no coming and going; it cannot be established either. The nature of getting far away of all dharmas is the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, and so forth, and the Buddha, the Bhagavat.

“‘Good gentleman, the nature of tranquility of all dharmas has no coming and going; it cannot be established either. The nature of tranquility of all dharmas is the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, and so forth, and the Buddha, the Bhagavat.

“‘Good gentleman, the realm of no contamination and no purification has no coming and going; it cannot be established either. The realm of no contamination and no purification is the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, and so forth, and the Buddha, the Bhagavat.

“‘Good gentleman, the nature of emptiness of all dharmas has no coming and going; it cannot be established either. The nature of emptiness of all dharmas is the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, and so forth, and the Buddha, the Bhagavat.

(The Buddha said that Dharma-Flowing Bodhisattvas had explained for Crying-Often Bodhisattva the relationship between realness and Thus-Comer. The realness of all dharmas has no coming and going; it cannot be established either. The realness of all dharmas is the Thus-Comer, the Buddha, the Bhagavat. The realness is dharma realm, dharma nature, and so forth, and the nature of emptiness of all dharmas. They are equivalent to Thus-Comer and so forth. The dharma body of Thus-Comers comes from nowhere and will go nowhere; it is because the real nature of all dharmas is unmovable.)

"'Good gentleman, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, and so forth, and the Buddhas, the Bhagavats are neither with nor apart from various dharmas.

"'Good gentleman, the realness of various dharmas and the realness of the Thus-Comer are one instead of two.

"'Good gentleman, the realness of various dharmas neither combines nor separates. There is only one form, that is, formlessness.

"'Good gentleman, the realness of various dharmas is not one, two, three, four, and so forth, and one hundred or one thousand. Why? Good gentleman, the realness of various dharmas is apart from quantity because its nature is nonexistent.

"'Furthermore, good gentleman, someone traveled in the wilderness in a hot season. This person was very thirsty at noon. When seeing the illusory images of water arising and moving in front of him, he thought, "Now I am certain I can drink water. After having this thought, he decided to reach the water, but as he got closer, the images moved farther. After many efforts, he finally could not get the water.

"'Good gentleman, what do you think about this? From which valley are the illusory images of water under sunlight from? Where will they go? Will they flow into the sea in the east, west, south, or north?'

"Crying-Often replied, 'The illusory images of water under sunlight are unattainable, not to mention where they are from and where they will go.'

"Dharma-Flowing Bodhisattva said to Crying-Often, 'Yes, it is as you say. The foolish thirsty man was driven by the heat. As he saw the illusory images moving ahead, he mistook nonwater for water. Those who say that the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have coming and going are as foolish as this ignorant person. Why? Good gentleman, you cannot see Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One through his physical body. Thus-Comer is the dharma body. Good gentleman, the dharma body of the Thus-Comer is the realness or the dharma realm of the dharmas, and realness or dharma realm does not come and go. So, the dharma body of the Thus-Comer has no coming and going.

(Dharma-Flowing Bodhisattva continued to use similes to teach Crying-Often Bodhisattva that Thus-Comer is the dharma body, which cannot be seen through his physical body; it has no coming and going.)

"'Furthermore, good gentleman, a magician made transformed armed forces of elephants, horses, vehicles, infantry, cows, sheep, and so forth and instantly, all disappeared. Good gentleman, what do you think about this? Where are these transformed things from and going?

"Crying-Often replied, 'As the transformed things are illusory and unreal, it is not appropriate to ask where they are from and where they will go.'

"Dharma-Flowing Bodhisattva said to Crying-Often, 'Yes, it is as you say. To insist that illusory things come and go is ignorant, so are the ones who insist that the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones come and go. Why? Good gentleman, you cannot see Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One through his physical body. The Thus-Comer is the dharma body. Good gentleman, the dharma body of the Thus-Comer is the realness or the dharma realm of the dharmas. As realness and dharma realm do not come and go, how can we say the dharma body of the Thus-Comer comes and goes?

"'Furthermore, good gentleman, the images in the mirror look like existent but they are not. Good gentleman, what do you think about this? Where are the images in the mirror from and where will they go?'

“Crying-Often replied, ‘As the images in the mirror are not real, it is not appropriate to ask where they are from and where they will go.’

“Dharma-Flowing Bodhisattva said to Crying-Often, ‘Yes, it is as you say. To insist that images come and go is ignorant. To say that the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One comes and goes is ignorant too. Why? Good gentleman, you cannot see Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One through his physical body. The Thus-Comer is the dharma body. Good gentleman, the dharma body of the Thus-Comer is the realness or the dharma realm of the dharmas. As realness and dharma realm do not come and go, how can we say the dharma body of the Thus-Comer comes and goes?

“‘Furthermore, good gentleman, as echoes in the valley are heard, they sound existent, but they are not. Good gentleman, what do you think about this? Where are echoes from and where will they go?’

“Crying-Often replied, ‘As the echoes are not real, it is not appropriate to ask where they are from and where they will go.’

“Dharma-Flowing Bodhisattva said to Crying-Often, ‘Yes, it is as you say. Only ignorant ones insist that echoes will come and go. So, the ones who insist that the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones come and go are ignorant. Why? Good gentleman, you cannot see Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One through his physical body. The Thus-Comer is the dharma body. Good gentleman, the dharma body of the Thus-Comer is the realness or the dharma realm of the dharmas. As realness and dharma realm do not come and go, how can we say that the dharma body of the Thus-Comer comes and goes?”

Fascicle 400

Chapter 78

Dharma-Flowing Bodhisattva

Section 2

(In the First Assembly)

"'Furthermore, good gentleman, shadows have different shapes and are waving and changing. Good gentleman, what do you think about this? Where are shadows from and where will they go?'

"Crying-Often replied, 'As shadows are not real, it is not appropriate to ask where they are from and where they will go.'

"Dharma-Flowing Bodhisattva said, 'Yes, it is as you say. Those who insist that shadows come and go are ignorant. To say that the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One comes and goes is also ignorant. Why? Good gentleman, you cannot see Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One through his physical body. The Thus-Comer is the dharma body. Good gentleman, the dharma body of the Thus-Comer is the realness and the dharma realm of the dharmas. As realness and dharma realm do not come and go, so the dharma body of the Thus-Comer does not come and go either.

"'Furthermore, good gentleman, mirages look like existent, but they are not. Good gentleman, what do you think about this? Where are mirages from and where will they go?'

"Crying-Often replied, 'All phenomena in mirages are not real, it is not appropriate to ask where they are from and where they will go.'

"Dharma-Flowing Bodhisattva said to Crying-Often, 'Yes, it is as you say. Those who insist that mirages come and go are ignorant. Those who insist that the Thus-Comer, One Worthy

of Offerings, Perfectly, Universally Enlightened One comes and goes are ignorant too. Why? Good gentleman, you cannot see Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One through his physical body. The Thus-Comer is the dharma body. Good gentleman, the dharma body of the Thus-Comer is the realness and the dharma realm of the dharmas. As realness and dharma realm do not come and go, the dharma body of the Thus-Comer does not come and go either.

"'Furthermore, good gentleman, the things transformed by various Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones seem provisionally existent while they are not. Good gentleman, what do you think about this? Where are the transformed things from and where will they go?'

"Crying-Often replied, 'As transformed things are not real, it is not appropriate to ask where they are from and where they will go.'

"Dharma-Flowing Bodhisattva said to Crying-Often, 'Yes, it is as you say. Those who insist that transformed things come and go are ignorant. Those who insist that the Thus-Comer, One Worthy of Offerings, Perfectly, Universally Enlightened One comes and goes are ignorant too. Why? Good gentleman, you cannot see Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One through his physical body. Thus-Comer is the dharma body. Good gentleman, the dharma body of the Thus-Comer is the realness and the dharma realm of the dharmas. As realness and dharma realm do not come and go, the dharma body of the Thus-Comer does not come and go either.

"'Furthermore, good gentleman, someone saw various Buddhas in dreams; one Buddha, ten Buddhas, one hundred Buddhas, one thousand Buddhas, and so forth, and countless Buddhas. As the person woke up, the images seen in dreams all disappeared. Good gentleman, what do you think about this? Where are the Buddhas in dreams from, and where will they go?'

"Crying-Often replied, 'What one sees in dreams are all illusory, they are not real, it is thus inappropriate to ask where they are from and where they will go.'

"Dharma-Flowing Bodhisattva said to Crying-Often, 'Yes, it is as you say. Those who insist that the things one sees in dreams come and go are ignorant. Those who insist that the

Thus-Comer, One Worthy of Offerings, Perfectly, Universally Enlightened One comes and goes are also ignorant. Why? Good gentleman, the Thus-Comer, the One Worthy of Offerings, the Perfectly, Universally Enlightened One cannot be seen through his physical body. The Thus-Comer is the dharma body. Good gentleman, the dharma body of the Thus-Comer is the realness and dharma realm of all dharmas. As realness and dharma realm do not come and go, so the dharma body of the Thus-Comer does not come and go either.

"'Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones teach that all dharmas are like what one sees in dreams, or like transformed things, mirages, shadows, echoes, images, illusions, and illusory images of water under sunlight; they are all not real. Those who do not know the fathomless meanings of the dharma taught by the Buddhas will mistake these phenomena for real and further insist that the dharma body of the Thus-Comer is name and form, comes and goes. These sentient beings thus will reincarnate in various destinies and suffer because of their ignorance, their lack of knowledge. They are not only far away from prajna paramita but also from all Buddha dharma. Those who have fully understood the fathomless meanings of the dharma taught by the Buddhas do not state that the Buddha body is name and form, comes and goes, nor do they insist that all dharmas come and go, arise and extinguish, or are contaminated and purified. Because they are free from attachment, they can practice prajna paramita and cultivate Buddha dharma diligently, and become very close to the unsurpassed, perfect, and universal bodhi that they pursue. They are good enough to be named the genuine and pure disciples of the Thus-Comer. Their fellow countrymen can trust and rely on them. They serve as good fields of bliss for all sentient beings and are worthy of offerings made by heavenly beings and human beings of the world."

(Dharma-Flowing Bodhisattva used similes to teach Crying-Often Bodhisattva that as great bodhisattvas become free from attachment and do not insist the Buddha's dharma body comes and goes, they are named the disciples of the Thus-Comer.)

"'Furthermore, good gentleman, there are various kinds of precious treasures in oceans. These treasures are not from the ten directions or made by sentient beings, but they do not arise without causes and conditions. They are caused by the powers of the virtuous roots of sentient

beings. These treasures are caused by a combination of causes and conditions, but they come from nowhere and will go nowhere. As the powers of the virtuous roots disappear, they will also disappear. Why? All conditioned dharmas arise owing to a combination of causes and conditions; they extinguish when the causes and conditions disintegrate. In conditioned dharmas, no dharma arises or extinguishes, and no dharma comes or goes. So do the bodies of Thus-Comers; they do not come from ten directions, they are not created or made, and they do not arise without causes and conditions. It is based on the fulfillment of the Buddha's pure actions; it is also based on the maturation of the Buddhist karmas that sentient beings have participated in and witnessed, the body of Thus-Comer appears in the world. When the combination of causes and conditions disintegrates, the body of the Thus-Comer will disappear, but it will go nowhere. Therefore, the Buddhas do not come and go."

(Dharma-Flowing Bodhisattva explained how Thus-Comer appears in the world and disappears.)

"'Furthermore, good gentleman, konghou, a sort of harp, can play music based on a combination of causes and conditions. The causes and conditions of the sounds include slots, necks, cords, rods, and strings, along with player's intention. Any singular factor alone cannot make the sounds; only when the factors combine can music sounds arise. But we cannot trace where the sounds are from, or where they go when sounds cease. Good gentleman! So is the body of the Thus-Comer. Its arising is indebted to various causes and conditions, consisting of immeasurable merits, virtues, and wisdom, as well as the maturation of the virtuous roots cultivated by sentient beings intending to see the Buddha. No single factor alone suffices to cause the body. The body comes from nowhere when it arises and will go nowhere when it extinguishes. Good gentleman, you should know Thus-Comer, One Worthy of Offerings, Perfectly, Universally Enlightened One in this way. The same are all dharmas; they do not come or go."

(Dharma-Flowing again used simile to explain the arising and extinction of the dharma body of the Thus-Comer and the forms of all dharmas.)

"'Good gentleman, those who know the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One and all dharmas as without coming and going, arising and extinction, and contamination and purification certainly can cultivate the expedient skillfulness

of the fathomless prajna paramita, and will realize and attain the unsurpassed, perfect, and universal bodhi.'

(Dharma-Flowing Bodhisattva concluded that the Thus-Comers and all dharmas do not come and go, arise and extinguish; they are neither contaminated nor purified. Those who realize this can learn and cultivate the expedient skillfulness of parajna paramita and will realize the unsurpassed bodhi.)

"As Dharma-Flowing Bodhisattva was teaching Crying-Often Bodhisattva that the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, and so forth, and the Buddhas and Bhagavats are without coming and going, all vast lands, mountains, oceans, and heavenly palaces quaked in six ways. Demons' palaces lost powers and lights, and demons and their armies were terribly frightened. In the meantime, all grasses, trees, and forests in the large threefold thousand-world bloomed unusually, all pointing to Dharma-Flowing Bodhisattva's place. Different fragrant flowers also rained from the air.

"Meanwhile, Heavenly Emperor Indra, four great heavenly kings, and heavenly beings made varied fragrant and exquisite heavenly flowers as offerings in the sky to Dharma-Flowing Bodhisattva. They also made varied fragrant, exquisite heavenly flowers as offerings to Crying-Often Bodhisattva and said, 'Great bodhisattva, it is because of you that we are privileged to hear such superior meanings of the dharma. All those who once insisted on the incorrect views of the body have successfully gotten rid of attachment; now they dwell in a state of invincibility.'

"At that time, Crying-often Great Bodhisattva asked Dharma-Flowing Great Bodhisattva, 'Based on what causes and conditions did all vast lands, mountains, and oceans of the world quake in six ways and manifest varied unusual phenomena?'

"Dharma-Flowing Bodhisattva replied, 'I have replied to your question as to where the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are from and where they will go, and I said that they do not truly come and go. Upon hearing my words, eight thousand sentient beings in the assembly have realized and attained dharma forbearance of nonarising, eighty nayuta sentient beings have initiated aspiration to the unsurpassed, perfect, and universal enlightenment, and eighty-four thousand sentient beings have stayed far away from

the dust and given rise to pure dharma eye. Because of these causes and conditions, all vast lands, mountains, and oceans quaked in six ways to manifest varied unusual phenomena.'

(Dharma-Flowing Bodhisattva explained why all vast lands, mountains, and oceans quaked in six different ways when he said the Thus-Comer does not come and go to awaken numberless sentient beings.)

"Upon hearing this, Crying-often was thrilled; he danced and jumped and said, 'Today I have acquired tremendous virtuous benefits only because I asked Dharma-Flowing Bodhisattva this question so that the sentient beings were able to hear the fathomless prajna paramita. Dharma-Flowing Bodhisattva has taught that the Thus-Comers, Ones Worthy of Offerings, perfectly and Universally Enlightened Ones do not have the forms of coming and going, and his teaching has brought great benefits to the sentient beings here. Because of such superior virtuous root, I certainly will fulfill the unsurpassed, perfect, and universal bodhi that I am pursuing. I am no longer skeptical and hesitant about the unsurpassed, perfect, and universal bodhi. I am sure that I will become a Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One in the life to come so that I can bring benefits, peace, and happiness to numberless sentient beings.'

"After having this thought, he rejoiced, danced, and jumped and ascended to the air as high as seven tala trees. He again thought, 'How will I make offerings to the grandmaster Dharma-Flowing Bodhisattva to pay him in return with gratitude for the great favor of teaching me the dharma?'

"Heavenly Emperor Indra knew what was in Crying-Often Bodhisattva's mind, so he made immeasurable subtle, wonderful, and fragrant transformed flowers and gave them to Crying-Often Bodhisattva, and said, 'Great bodhisattva, may I have your compassion to receive these flowers so that you can make them as offerings to Dharma-Flowing Bodhisattva? Great bodhisattva, you deserve our offerings, I am going to help you fulfill your merits and virtues. Why? It is because of you that immeasurable hundreds of thousands of sentient beings gain tremendous benefits; namely, we will be able to realize and attain the unsurpassed, perfect, and universal bodhi that we are pursuing. Great bodhisattva, it is very unusual that you have suffered

such hardship for numberless and countless kalpas to benefit all sentient beings, therefore, please accept our giving!'

(After showing gratitude to Dharma-Flowing Bodhisattva by Crying-Often Bodhisattva, Heavenly Emperor Indra also expressed his gratitude on behalf of all sentient beings to Crying-Often Bodhisattva.)

"At that time, Crying-Often Bodhisattva received the subtle, wonderful, and fragrant flowers from Heavenly Emperor Indra and scattered them in the air to present to Dharma-Flowing Bodhisattva. He went down from the air, joined his palms together with respect, and said, 'Grandmaster, I would like to offer my body and life to you. I am always at your disposal.' After saying this, he stayed in front of Dharma-Flowing Bodhisattva still with his palms joined together.

"Meanwhile, the elder's daughter and her family also joined their palms together to pay respect to Crying-Often Bodhisattva, and said, 'We all from now on make our bodies and lives as offerings to you; we are always at your disposal. May you have compassion to accept us. Hope this virtuous root will lead us to attain the superior dharma that you have realized. Hope in the lives to come we will be able to always stay close to you, follow you to make offerings respectfully to various Buddhas and bodhisattvas, and cultivate ascetic actions together.'

(The elder's daughter and her parents also paid respect and wanted to return the debt of gratitude to Crying-Often Bodhisattva.)

"Crying-Often Bodhisattva said, 'Upon your sincerest request, I will accept you if you resolve to follow my teachings.'

"The elder's daughter and so forth said to Crying-Often, 'We will sincerely follow you and learn from your teachings.'

"Meanwhile, Crying-Often Bodhisattva asked the elder's daughter and her family to dress up. The five hundred vehicles filled with seven treasures and many other offerings were presented to Dharma-Flowing Bodhisattva. Crying-Often said, 'Grandmaster, I am making the

elder's daughter and so forth as offerings to you, I am begging you to kindly and compassionately accept them!'

"Heavenly Emperor Indra acclaimed, 'Excellent, excellent. What a great bodhisattva who can give like this! The dharma requires all great bodhisattva to give all they have. If great bodhisattvas can learn to give all they have, they will realize the unsurpassed, perfect, and universal bodhi quickly. If they can make offerings generously and respectfully to dharma teachers in this way, they definitely will hear the expedient skillfulness of the fathomless prajna paramita. When the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the past cultivated the bodhisattva path diligently and attentively, they also inquired about the expedient skillfulness of the fathomless prajna paramita and generously offered all they had, so they were able to realize the unsurpassed, perfect, and universal bodhi they pursued.'

(Heavenly Emperor Indra acclaimed Crying-Often as he presented all offerings received from the elder's daughter to Dharma-Flowing Bodhisattva. Indra said that all Thus-Comers in the past had also offered all they had generously when they cultivated the expedient skillfulness of prajna paramita, so that they could attain the unsurpassed bodhi.)

"At that time, Dharma-Flowing Bodhisattva received the offerings made by Crying-Often to assist him to fulfill the virtuous roots that he had planted. After receiving the offerings, he returned them to Crying-Often.

(After receiving offerings from Crying-Often to fulfill his virtuous roots, Dharma-Flowing Bodhisattva returned all offerings to Crying-Often.)

"Dharma-Flowing Bodhisattva had taught the dharma for a long time until the sun almost went down. Knowing that all were getting tired, he stepped down the lion throne and returned to his palace.

"At that time, Crying-Often Bodhisattva saw Dharma-Flowing Bodhisattva go back to his palace and thought, 'I come here for the sake of the dharma. Until I have received the correct teachings, it would be inappropriate to sit or lie down. I should stand up to remain in good

demeanor and wait for the grandmaster Dharma-Flowing Bodhisattva coming out of the palace to teach the essential meanings of the dharma again.'

"Dharma-Flowing Bodhisattva entered his palace and stayed inside for seven years. During that period, he concentrated on countless samadhi gates for bodhisattva and dwelled peacefully in numberless expedient skillfulness of fathomless prajna paramita. During that time, Crying-Often Bodhisattva had always stood or walked and never sat, lain, or slept for seven years. He disregarded day and night, tiredness, eating, and drinking; was not worried about cold or heat, inside or outside. He had no anger, hatred, or other vexations and defiled bondage, but thinking, 'When Dharma-Flowing Bodhisattva rises from the samadhi, the dharma throne will be ready for him. We will sweep and wash the ground and scatter various fragrant flowers, so it will be good for Dharma-Flowing Bodhisattva to ascend and sit on this throne to teach the expedient skillfulness of prajna paramita and other essential meanings of the dharma.'

(As Dharma-Flowing Bodhisattva concentrated on countless samadhi gates for seven years, Crying-Often Bodhisattva had remained standing or walking and never sat, lain, or slept during that time.)

"In the meantime, the elder's daughter and her family also stood and walked during seven years; they stayed with Crying-Often all the time and thought what he thought and did what he did.

"Crying-Often Bodhisattva had persevered in his diligent cultivation for seven years until one day he heard a voice in the air speaking to him, 'Hi, good gentleman, in seven days from today, Dharma-Flowing Bodhisattva will rise from concentration and teach correct dharma in this city.'

"When hearing the voice from the air, Crying-Often Bodhisattva was excited; he danced and jumped, and thought, 'Now I would like to tidy up and adorn the lion throne, sweep and wash the ground, and scatter wonderful fragrant flowers around to make all things ready for my grandmaster to ascend, sit, and teach the expedient skillfulness of the fathomless prajna paramita and other essential meanings of dharma for sentient beings.'

“After having this thought, Crying-Often Bodhisattva started to work with the elder’s daughter and her family together to tidy up the seven-treasure lion throne. Meanwhile, the elder's daughter and her family each took off one piece of clean and wonderful clothing to cover the teacher’s throne.

“Crying-Often Bodhisattva had tidied the throne but could not find water to wash the floor. Why? The demon hid all waters inside and outside the city, thinking, ‘As Crying-Often cannot find the water, he will be worried and anxious, weak and tired, and will likely change his mind, so do nothing to increase virtuous roots or illumine his wisdom to pursue the unsurpassed, perfect, and universal bodhi. Then he will halt the pursuit of the perfect knowledge of everything and cannot reach the level of empty self.’

(The demon hid all waters to hinder the correct dharma.)

“Crying-Often had tried many methods to get water but failed. He thought, ‘I must pierce into my body to let my blood flow and spread on the floor to keep the dust from troubling my grandmaster. My body will sooner or later be destroyed, why do I save this illusory body? Since the time unknown I have drifted in birth and death incessantly and lost my body and my life several times for the sake of the five desires, but I have never renounced it for the sake of the correct dharma. It is the right time for me to pierce my body and draw blood from it.’

(Crying-Often pierced his body and drew blood to clean the floor where Dharma-Flowing Bodhisattva would sit to teach the dharma.)

“After having this thought, he took out a sharp knife to pierce all over his body to let the blood flow and splash on the ground. Meanwhile, the elder’s daughter and her family and associates also pierced their bodies to let the blood flow and splash on the ground as Crying-Often did. Crying-Often, the elder’s daughter, and so forth had let their blood flow for the sake of the dharma, without any hesitation.

(The elder’s daughter and her family also did whatever Crying-Often had done.)

“At that moment, the demons could not hinder Crying-Often and so forth from practicing the virtuous actions out of their powerful resolution.

"At that moment, Heavenly Emperor Indra saw what happened, and thought, 'Crying-Often, the elder's daughter and so forth are very unusual. For the sake of loving and esteeming the dharma, they had pierced their bodies to let the blood flow and splash on the ground without hesitation, so the demons could do nothing to hinder their virtuous actions. Isn't it amazing? The great bodhisattvas have put on such a strong armor of great vows to benefit all sentient beings. They are always ready to sacrifice their bodies and lives, with a completely pure mind of resolution to pursue the unsurpassed, perfect, and universal bodhi. They have always made vow: in order to relieve numberless and boundless sentient beings from severe suffering caused by reincarnation in birth and death, I am determined to pursue the unsurpassed, perfect, and universal bodhi incessantly until fulfilling my wish.'

(Heavenly Emperor saw what happened and acclaimed that the great bodhisattvas are always ready to sacrifice their bodies and lives to pursue the unsurpassed bodhi for relieving numberless sentient beings from suffering.)

"With this thought, Heavenly Emperor Indra transformed the blood flowing from the bodies of Crying-Often and so forth into fragrant sandalwood water, and made it splash around the four sides of the throne. The fragrant water then extended to each side as wide as one hundred yojanas, and the incredibly wonderful heavenly perfume permeated the whole area and made it smell so joyful.

(Heavenly Emperor Indra then transformed the blood into fragrant water to flow over the whole area and made it smell joyful.)

"After doing this, Heavenly Emperor Indra admired Crying-Often Bodhisattva, 'Excellent, excellent. Great bodhisattva, your will is firm and unmovable. Your diligence is incredibly brave and rigorous. Your enthusiastic pursuit of the dharma is unsurpassed. The Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the past had also bravely and assiduously pursued the dharma with a powerful and unmovable will to cultivate pure and ascetic bodhisattva actions as you are doing today. Because of this reason they have all realized and attained the unsurpassed, perfect, and universal bodhi. Now you have been so dedicated to the dharma, so loved and esteemed the dharma, and worked so hard to pursue it,

it is definite that you will realize and attain the unsurpassed, perfect, and universal bodhi you are pursuing.'

(Heavenly Emperor Indra admired Crying-Often Bodhisattva publicly.)

"At that time, Crying-Often thought again, 'I have tidied up and adorned the seven-treasure lion throne for Dharma-Flowing Bodhisattva. I have also washed and watered the ground to make it extremely clean and fragrant. But how can I get some wonderful fragrant flowers to adorn the four sides of the throne so that when the grandmaster comes to teach, we can scatter them around as offerings to him?'

"Heavenly Emperor Indra could read his mind, so made as many as one thousand buckets of exquisite, subtle, and fragrant transformed flowers for Crying-Often Bodhisattva to make them as offerings to Dharma-Flowing Bodhisattva. Crying-Often received the flowers from Heavenly Emperor Indra and divided them into two parts. He and his companions scattered one part around the four sides of the throne and saved the rest of flowers as offerings to scatter when the grandmaster came to ascend the throne.

"Seven years passed, Dharma-Flowing Bodhisattva rose from samadhi, and was ready to teach prajna paramita. With innumerable hundreds of thousands of associates, he walked out of inner palace and ascended to the lion throne, then sat among all sentient beings with great solemnity. Crying-Often now could look up at Dharma-Flowing Bodhisattva again with joy and comfort in body and mind. He felt like a bhiksu who instantaneously entered the third meditation with concentrative mind. So, along with his associates, he scattered the subtle and exquisite fragrant flowers as offerings to Dharma-Flowing Bodhisattva, bowed down to his feet, walked around him for three times, and sat to one side.

"At that moment, Dharma-Flowing Bodhisattva said to Crying-Often Bodhisattva, 'Good gentleman, please listen to me and think carefully. I am going to lecture on prajna paramita for you.'

(Dharma-Flowing Bodhisattva began to teach prajna paramita for Crying-Often Bodhisattva.)

"Crying-Often replied, 'Yes, please, we look forward to your teaching.'

“Dharma-Flowing Bodhisattva said to Crying-Often, ‘Good gentleman, because all dharmas are equal, you must know that prajna paramita is equal. Because all dharmas are far away, you must know that prajna paramita is far away. Because all dharmas are unmovable, you must know that prajna paramita is unmovable. Because all dharmas are without mindfulness, you must know that prajna paramita is without mindfulness. Because all dharmas are fearless, you must know that prajna paramita is fearless. Because all dharmas have no worries, you must know prajna paramita has no worries. Because all dharmas have only one taste, you must know that prajna paramita has only one taste. Because all dharmas are without temporality, you must know that prajna paramita is without temporality. Because all dharmas are without arising, you must know that prajna paramita is without arising. Because all dharmas are without extinction, you must know that prajna paramita is without extinction. Because grand empty space is limitless, you must know that prajna paramita is limitless. Because the waters of oceans are endless, you must know that prajna paramita is endless. Because Wonderful High Mountain (Mt. Sumeru) is boundless, you must know that prajna paramita is boundless. Because Wonderful High Mountain is dignified and glorious, you must know that prajna paramita is dignified and glorious. Because grand empty space is without differentiation, you must know that prajna paramita is without differentiation.

(Dharma-Flowing Bodhisattva said that prajna paramita is equal, far away, unmovable, without mindfulness, fearless, without worries, one taste, without temporality, without arising, without extinction, limitless, endless, boundless, dignified and glorious, and without differentiation.)

“‘Good gentleman, because matter, feeling, thinking, action, and consciousness are boundless, you must know that prajna paramita is boundless. Because the eye, ear, nose, tongue, body, and conscious spheres are boundless, you must know that prajna paramita is boundless. Because the sight, sound, smell, taste, touch, and mental-image spheres are boundless, you must know that prajna paramita is boundless. Because the eye, ear, nose, tongue, body, and conscious realms are boundless, you must know that prajna paramita is boundless. Because the sight, sound, smell, taste, touch, and mental realms are boundless, you must know that prajna paramita is boundless. Because the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are boundless, you must know that prajna paramita is boundless. Because the eye, ear, nose, tongue, body, and conscious

contacts are boundless, you must know that prajna paramita is boundless. Because the feelings produced by eye, ear, nose, tongue, body, and conscious contacts are boundless, you must know that prajna paramita is boundless. Because the earth, water, fire, wind, space, and consciousness realms are boundless, you must know that prajna paramita is boundless. Because the cause and condition, consecutive thoughts, conditions that stimulate the mind, and conditions that reinforce main causes are boundless, you must know that prajna paramita is boundless. Because the dharmas caused by conditions are boundless, you must know that prajna paramita is boundless. Because ignorance, action, consciousness, name and form, six sense spheres, contact, reception, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are boundless, you must know that prajna paramita is boundless.

"'Good gentleman, because giving, pure precept, forbearance, diligence, meditation, exquisite aspiration, abilities, and perfect knowledge paramitas are boundless, you must know that prajna paramita is boundless. Because internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are boundless, you must know that prajna paramita is boundless. Because realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are boundless, you must know that prajna paramita is boundless. Because the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are boundless, you must know that prajna paramita is boundless. Because the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are boundless, you must know that prajna paramita is boundless. Because the path of the ten virtuous karmas is boundless, you must know that prajna paramita is boundless. Because giving, precept, and cultivation are boundless, you must know that prajna paramita is boundless. Because the four meditations, four immeasurable

minds, and four formless concentrations are boundless, you must know that prajna paramita is boundless. Because the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are boundless, you must know that prajna paramita is boundless. Because the liberation gates of emptiness, formlessness, and nonaspiration are boundless, you must know that prajna paramita is boundless. Because the dharani gates and samadhi gates are boundless, you must know that prajna paramita is boundless. Because the ten stages of bodhisattva path are boundless, you must know that prajna paramita is boundless.

"'Good gentleman, because the five eyes and six supernatural powers are boundless, you must know that prajna paramita is boundless. Because the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen differentive features of Buddha's wisdom and power are boundless, you must know that prajna paramita is boundless. Because staying in correct mindfulness and dwelling in equanimity at all times are boundless, you must know that prajna paramita is boundless. Because the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are boundless, you must know that prajna paramita is boundless. Because the thirty-two perfect major marks and eighty distinguishing minor features are boundless, you must know that prajna paramita is boundless. Because the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi are boundless, you must know that prajna paramita is boundless. Because all great bodhisattva actions are boundless, you must know that prajna paramita is boundless. Because the unsurpassed, perfect, and universal bodhi of the Buddhas is boundless, you must know that prajna paramita is boundless. Because all flawed and flawless dharmas are boundless, you must know that prajna paramita is boundless. Because all conditioned and unconditioned dharmas are boundless, you must know that prajna paramita is boundless. Because the diamond-like dharmas are equal, you must know that prajna paramita is equal. Because all dharmas are indestructible, you must know that prajna paramita is indestructible. Because all dharmas are without mixture, you must know that prajna paramita is without mixture. Because all dharmas are without differentiation, you must know that prajna paramita is without differentiation. Because the self-nature of all dharmas is unattainable, you must know that the self-nature of

prajna paramita is unattainable. Because all dharmas are equally nonexistent, you must know that prajna paramita is equally nonexistent. Because all dharmas are without doing, you must know that prajna paramita is without doing. Because all dharmas are inconceivable, you must know that prajna paramita is inconceivable.'

(Dharma-Flowing Bodhisattva taught that because all dharmas, including five aggregates, six inner and outer spheres, fundamental elements of the world, dependent origination, and the superior holy dharmas are boundless, prajna paramita is boundless. In addition, prajna paramita is equal, indestructible, without mixture, unattainable, nonexistent, without doing, and inconceivable.)

"At that moment, upon hearing various interpretations of the meanings of prajna paramita, Crying-Often Great Bodhisattva, seated, instantaneously attained six billion samadhi gates. They include the samadhi of equal dharmas, samadhi of faraway dharmas, samadhi of unmovable dharmas, samadhi of dharmas without mindfulness, samadhi of fearless dharmas, samadhi of not terrified dharmas, samadhi of one-taste dharmas, samadhi of dharmas without temporality, samadhi of dharmas without arising, samadhi of dharmas without extinction, samadhi of boundless emptiness, samadhi of boundless ocean, samadhi of boundless Mountain Sumeru, samadhi of dignified and glorious Mountain Sumeru, samadhi of empty space without differentiation, samadhi of boundless matter and so forth, samadhi of boundless eye sphere and so forth, samadhi of boundless sight sphere and so forth, samadhi of boundless eye realm and so forth, samadhi of boundless sight realm and so forth, samadhi of boundless eye consciousness realm and so forth, samadhi of boundless eye contact and so forth, samadhi of boundless feelings produced by eye contact and so forth, samadhi of boundless earth realm and so forth, samadhi of boundless cause and condition and so forth, samadhi of boundless dharmas caused by conditions, samadhi of boundless chains of dependent origination, samadhi of boundless paramitas, samadhi of boundless different kinds of emptiness, samadhi of boundless realness and so forth, samadhi of boundless factors for enlightenment, samadhi of boundless noble truths, and the samadhi of boundless paths for virtuous karmas. They also include the samadhi of boundless giving, precept, and cultivation; samadhi of boundless meditations, immeasurable minds, and formless concentrations; samadhi of boundless eight liberations and so forth; samadhi of boundless liberations gates of emptiness, formlessness, and nonaspiration; samadhi of boundless dharani

gates and samadhi gates; samadhi of boundless stages of bodhisattva; samadhi of boundless five eyes and six supernatural powers; samadhi of boundless abilities, fearlessness, unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and distinguishing features of Buddha's wisdom and power; samadhi of boundless ways of staying in correct mindfulness and boundless natures of dwelling in equanimity at all times; samadhi of boundless perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; samadhi of boundless perfect major marks and distinguishing minor features; samadhi of boundless voice-hearer vehicle; samadhi of boundless self-enlightened one vehicle; samadhi of boundless unsurpassed vehicle; samadhi of boundless flawed and flawless dharmas; samadhi of boundless conditioned and unconditioned dharmas; samadhi of equal diamond-like concentrations; samadhi of indestructible dharmas; samadhi of dharmas without mixture; samadhi of dharmas without differentiation; samadhi of unattainable self-natures of all dharmas; samadhi of equal nonexistent dharmas; samadhi of dharmas without doing; and the samadhi of inconceivable dharmas. There are six billion samadhi gates in total.

(Upon hearing Dharma-Flowing Bodhisattva's teaching, Crying-Often instantaneously attained six billion samadhi gates.)

"After attaining these samadhi gates, Crying-Often Bodhisattva saw instantaneously the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones teaching prajna paramita in as many large threefold thousand-worlds of the ten directions as the sands of the Ganges for voice-hearers, bodhisattvas, and other sentient beings with the same names, same sentences, same words, and same essential meanings as I am lecturing now on prajna paramita for the great bodhisattvas in this threefold thousand-world.

"From that time on, Crying-Often Bodhisattva became incredibly knowledgeable and wise like vast ocean. Wherever he was born, he could always encounter the Buddhas. He was always reborn in pure and exquisite Buddha lands. He could see Buddhas teaching him prajna paramita even in dreams. He had stayed close to various Buddhas and made offerings to them incessantly. He could always access Buddha dharma without hindrance."

(After hearing Dharma-Flowing Bodhisattva's teaching, Crying-Often Bodhisattva could see various Thus-Comers in the worlds of the ten directions teaching prajna paramita. He then

became very knowledgeable and wise and could access Buddhas and Buddha dharma without hindrance.)

## Chapter 79

## Advice for Dharma Pursuers

(In the First Assembly)

"You must know, Well-Appearing One, based on these essential meanings, it is evident that the fathomless prajna paramita has unique and superior merits and virtues to make one quickly elicit the perfect knowledge of all perfect knowledge. Therefore, Well-Appearing One, if great bodhisattvas would like to learn and fulfill the six paramitas quickly, fully understand the spiritual level of the Buddhas, master with freedom and self-ease the supernatural powers of the Buddhas, realize and attain the perfect knowledge of all perfect knowledge soon, and bring benefits and happiness to all sentient beings ultimately, they should learn the fathomless prajna paramita. They should respectfully listen to, accept, embrace, read, recite, thoroughly understand, cultivate as they are taught, and reflect reasonably on the profound essential meanings of the fathomless prajna paramita. They should further write, disseminate, and explain them to others. They should respectfully make the most exquisite wreaths, spread and powdered fragrances, clothing, necklaces, treasure banners, canopies, entertainments and music, lamps, and other rarities as offerings to esteem and acclaim the fathomless prajna paramita. Why? The fathomless prajna paramita is the genuine mother, who gives birth to and raises various Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. The fathomless prajna paramita is the real mentor of great bodhisattvas. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones esteem and acclaim the fathomless prajna paramita. All great bodhisattvas make offerings to the fathomless prajna paramita and learn it diligently and attentively. This is the genuine teaching and caution given by the Thus-Comer."

(The Buddha taught the essential meanings of prajna paramita for all unsurpassed-bodhi pursuers. All great bodhisattvas should learn and remember this teaching and caution.)

At that time, the Buddha asked Ananda, “Do you love and respect Thus-Comer?”

Ananda replied, “Yes, World-Honored One. Yes, Well-Gone One. I do love and respect all about the Buddha. The Thus-Comer knows that.”

The Buddha said to Joyfully Celebrating One (Ananda), “Yes, you do. You do love and respect everything about me. You have always esteemed, made offerings to, and served me with loving-kindness and compassion in body, speech, and mind, and have never neglected anything. Joyfully Celebrating One, you should love, esteem, and make offerings to my body as I am now, but after I enter nirvana, you should also love, esteem, and make offerings to the fathomless prajna paramita as you are doing me now. The second and third Buddhas will also teach and caution Joyfully Celebrating One to love, esteem, and make offerings to the fathomless prajna paramita even more than the body of the Thus-Comer.”

The Buddha said to Joyfully Celebrating One, “I am now entrusting you with the fathomless prajna paramita in front of all participants. You should accept and protect it. You should not forget or lose one word even after my entering nirvana. You must know, whenever and wherever prajna paramita is disseminated, there will always be various Buddhas, the World-Honored Ones teaching the dharma for sentient beings. Joyfully Celebrating One, those who can respectfully listen to, accept, embrace, read, recite, and thoroughly understand prajna paramita, cultivate it as they are taught, reflect reasonably on its essential meanings and write, promulgate, and explain it for others, and further respectfully make varied most exquisite wreaths, spread and powdered fragrances, clothes, necklaces, treasure banners, canopies, entertainment and music, lamps, and other rarities as offerings to esteem and acclaim the fathomless prajna paramita, will always be able to encounter the Buddhas, hear the correct dharma, and cultivate celibacy actions.”

(The Buddha entrusted prajna paramita to Ananda in front of all participants at the end of his first assembly of teaching prajna paramita.)

After the Bhagavat finished the teaching of this sutra, numberless great bodhisattvas led by Maitreya Bodhisattva, the senior voice-hearers such as Mahakasyapa, Sariputra, Ananda and others, and many heavenly beings, dragons, humans, and nonhumans were extremely joyful. They had developed deep belief in and accepted the teaching given by the Buddha and began to practice it.